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ABSTRACT

The general objective of the Fulbright-Hays Seminars Abroad Program is to help U.S. educators enhance their international understanding and increase their knowledge of the people and culture of other countries. This particular program offered participants an overview of life in Malaysia and Singapore through seminars and other activities. Participants' papers in this collection are: "You've Got Mail: Pen Pals from Malaysia" (N. Brangwin); "World Tour Malaysia" (J. Campe); "Malaysia Creative Connection" (Beverly Crow-Stromme); "Postcards from Malaysia" (M. Dahl); "Malaysia: Where East Meets West" (D. Godfrey); "Japanese Treatment of Prisoners of War during World War II" (L. Gunter); "Malaysian Animals and Their Rainforest Habitat" (A. La Tour); "Celebrate Malaysia: An Interdisciplinary Curriculum Unit" (A. Loughlin); "A Study of Sarawak and the Native People" (M. J. Morris); "Making Personal Connections to Create Global Understanding: Helping Young Children Build Relationships through the Use of Technology" (M. R. Patel); "Plants and Animals in the Malaysian Rain Forest" (B. Paul); "Malaysia and Singapore: Where Asian Cultures Meet" (C. Steinbacher); "The Role and Status of the English Language in Multiethnic/Multilingual Malaysia" (Y. St. Hill); "Dress and Body Adornment in Malaysia" (C. E. Warner); "Malaysia in Our Classroom: Activities" (M. Wong); and "People of the Cedar and People of the Hornbill: A Cross Cultural Comparison of Northwest Coastal Natives of Washington State, USA, and the Ibans of Sarawak, Malaysia" (J. Younkin). (BT)

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FULBRIGHT

U.S. Department of Education
Fulbright-Hays Seminars Abroad Program

MACEE

"Malaysia/Singapore : Where Asian Cultures Meet"

PARTICIPANTS' PAPERS 2001

THAILAND
MALAYSIA
PERLIS
Pulau Langkawi
KEDAH
George Town
PENANG
KELANTAN
TERENGGANU
PERAK
Pulau Pangkor
PAHANG
SELANGOR
KUALA LUMPUR
NEGERI SEMBILAN
MELAKA
JOHOR
SINGAPORE
Pulau Tioman
Kota Kinabalu
SABAH
BRUNEI DARUSSALAM
SARAWAK
Kuching
INDONESIA

FULBRIGHT

MACEE

INTRODUCTION

We live in a world of words. With the advent of email and electronic communication, we face a continuous barrage of words that threatens to undermine communication altogether. It is all the more significant that above this din some few words retain significant meaning. Such were the words of Senator J. William Fulbright when he observed that

> The essence of intercultural education is the acquisition of empathy — the ability to see the world as others see it, and to allow for the possibility that others may see something we have failed to see, or may see it more accurately.[1]

The essays presented in this volume reflect the finest efforts in people-to-people communication and its concomitant empathy. As importantly, the participants in this program are teachers who will have opportunities to share this empathy with countless students in years to come. If every teacher from every country in the world were able to participate in programs such as this—our world would be a far, and better, different place.

It remains surprisingly true that, despite our increasingly complex and interconnected world, peoples of different countries and cultures do not know one another well. Many have pointed out that Americans are almost frustratingly uninformed of other peoples and cultures, and clichés as to our failings in cultural knowledge and history abound. What is much less talked about is the peoples in other countries are also uninformed about the world at large and particularly about the United States. It is no exaggeration to note that the cinema remains the primary vehicle for learning about America.

While this lack of intercultural knowledge and understanding is lamentable, it is more rewarding—as well as more fun—to acknowledge and celebrate the wonderful stimulation and productivity that results when people do find opportunities to learn about the share cultural differences. This is the crux of this Fulbright program in all of its components, and the group of American educators who participated in the Malaysia/Singapore Program for 2001 have demonstrated the positive outcomes for this cultural and educational exchange program.

The sixteen papers included in this volume reflect growth and understanding at its very best. It is safe to say that few of these papers could have been written before the authors experienced this program. The diversity reflected in the topics is suggestive of the broad and varied interests of individual participants, but their collective knowledge represents growth and intercultural understanding exactly as Senator Fulbright hoped for this program.

Congratulations to the group of authors for their very creative writing and to those whose hard work in planning, organizing and implementing the program made the learning possible. And a heart-felt thanks to the U.S. Department of State for supporting the program and the U.S.Congress for providing the funding needed to sustain it. The world will be a better place because this program took place.

Dr. Donald G. McCloud
Executive Director, MACEE

April 15, 2002

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[1] *The Price of Empire* (New York: Pantheon Books, 1989).

U.S.E.D FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM

MALAYSIA/SINGAPORE

JULY 1 - AUGUST 12, 2001

OBJECTIVES

The general objective of the program is to help U.S. educators enhance their international understanding and increase their knowledge of the people and culture of other countries. Upon their return to the United States, participants are expected to share their acquired knowledge and experiences with students, colleagues, members of civic and professional organizations, and the public in their home communities.

The objectives of the program in Malaysia were to offer participants an overview of life in Malaysia and Singapore. Specifically to acquaint the participants with:

1. The history, economics, geography and culture of Malaysia and Singapore;
2. The cultural diversity of Malaysia and Singapore and to appreciate the multicultural nature of these societies;
3. The contributions of the peoples of Malaysia and Singapore in the areas of art, music, dance, science and technology;
4. The systems of education in Malaysia and Singapore.

PROGRAM

The program included seminars and other activities designed to provide participants with a comprehensive overview of how the people of Malaysia and Singapore live, work and strive towards their vision of moving towards a more modern society and secure east-west relationships, without sacrificing their history or culture.

During the six-week visit, presentations were given by professors from universities and other institutions in Malaysia and Singapore. The lectures were interspersed with visits to relevant nearby sites of interest.

During the five-week study tour of Malaysia, the seminars were offered relating to Malaysia's geography and history, political structure, cultural plurality, religions, economy, educational system, aspirations and goals for the future, and contemporary issues facing society. Participants were also introduced to Malaysia and the Malaysian way of life through talks, discussions and field trips to schools, educational institutions and cultural centers, not only around Kuala Lumpur but also in other parts of the country. They traveled to Melaka, Terengganu, Kelantan, Penang, Perak and Sarawak.

Visits were made to places of historical interest, places of worship and towns and villages. School visits were also arranged. Places were chosen to reflect the diversity of the nation's life and culture. During the travel phase, opportunities were provided for participants to interact with Malaysian involved with education, culture, development planning, etc. On a personal level, participants also had opportunities to spend time with Malaysians in their homes. As far as possible, these home-stays were arranged with Malaysians who have interests in common with individual participants.

One week of academic seminars and visits in Singapore included topics on its history and political structure, cultural scene, economy, educational system, Singapore's aspirations and goals for the future, and contemporary issues. During these visit, opportunities were also provided to participants to interact with Singaporeans involved with education, culture, and development planning.

The study visits acquainted participants with actual situations, enabling them to exchange ideas on curriculum with their counterparts. Visits were made to sites of importance to Malaysia and Singapore's economic development and cultural heritage. Additionally, participants explored various political and media aspects of east-west relationships.

Participants were assisted in identifying resources for their individual seminar projects, enabling them to expand and improve their current teaching, or curriculum development work related to Malaysia and/or Singapore.

ORGANIZERS

Sponsor : U.S. Department of Education

Coordinating Agency : Malaysian-American Commission on Educational Exchange (MACEE)

Dr. Donald G. McCloud, Executive Director
Ms. Kala Kovan, Program Officer

Program Coordinator : Dr. Hyacinth Gaudart
(Former Professor at the University of Malaya)
Director,
Hyacinth Gaudart English Language Consultancy
& Outpace Sdn. Bhd.

2001 FULBRIGHT - HAYS SEMINARS ABROAD PROGRAM
MALAYSIA/SINGAPORE: WHERE ASIAN CULTURES MEET

CONTRIBUTOR	PAPER TITLE	SECTION
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Campe, Joan	World Tour - Malaysia	2
Crow-Stromme, Beverly	Malaysian Creative Connection	3
Dahl, Melissa	Postcards From Malaysia	4
Godfrey, Diane	Malaysia: Where East Meets West	5
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La Tour, Ann	Malaysian Animals and their Rainforest Habitat	7
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Morris, Mary Jane	A Study of Sarawak and the Native People	9
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You've Got Mail: Pen Pals from Malaysia

Nelda Brangwin

Media Specialist
Cherry Valley Elementary School
Duvall, Washington

You've Got Mail / Pen Pals From Malaysia

By Nelda Brangwin
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SUMMARY: Introduction to Writing Friendly Letters, Atlases, and Internet Resources, and print resources are incorporated in this library-centered project. Pen pal letters received from a school in Kota Bharu, Malaysia were the basis of a project introducing Malaysia to 4th and 5th graders.

GRADE LEVELS: Intermediate grades (grades 4-8)

KEY (ESSENTIAL QUESTION) What are elements of American culture that you would include in pen pal letters to someone in another culture?

BACKGROUND NOTES: As a member of the 2001 Fulbright-Hayes Malaysia/Singapore Summer Seminar Abroad, I had the opportunity to spend five weeks in Malaysia learning about Malaysian culture, history and education. In the city of Kota Bharu, we visited a Muslim Girls Elementary School and Muslim Secondary School. This day was delightful as we met many students and parents and had the chance to become acquainted with educators in the school. English is taught starting in the primary grades. 6th year students in Sekolah Zainab wrote introductory pen pal letters in English for the Fulbright group to bring back to the US. Not only did this help Malaysian students learn English from native speakers, but also it provided an opportunity for my students to become aware of their English written grammar and sentence structure as they wrote letters to girls.

I came away impressed with the education the Muslim girls were getting, including training in science, math, and martial arts. I found my narrow ideas of Muslims to be changed after visiting with the girls. Since September 11, 2001, I feel quite blessed to have been able to visit a school like this. I discovered that the fundamentalist Muslims who were responsible for the destruction of the Towers and cause for so many deaths have little in common with many Muslims. The pen pal project became a unit not only reinforcing academic skills. It became a project in global understanding.

Students at Cherry Valley Elementary School come from middle class families. Many of their parents work for Boeing, Microsoft and other high tech firms. Although not far form Seattle, our community has little opportunity to learn about other cultures on a first-hand basis.

Because this project took place right after the destruction of the World Trade Centers on September 11, 2001, a letter explaining the project was sent home giving parents the option of not participating in the project. Out of 189 students, only 7 were not allowed to participate. Many parents looked at this project as an opportunity for their children to learn more about the Muslim culture as well as the Muslim girls having an opportunity to learn about Americans.

STANDARDS: (Washington State Standards)

WRITING

1. The student writes clearly and effectively.
2. The student writes in a variety of forms for different audiences and purposes.

MATH

1. The student understands and applies the concepts and procedures of mathematics.
2. The student uses mathematics to define and solve problems.

OBJECTIVES: Students will write a friendly letter to a pen pal in Malaysia. They will figure the amount of stamps necessary to mail this letter to Malaysia.

MATERIALS:

- Culture Box of materials collected while in Malaysia
  This was very popular as students
  -tried on Muslim tudongs (womens headcoverings)and Muslim men's hats,
  -practiced speaking Malay using books with pictures of common items labeled in Malaysian,
  -tried on the men's plaid sarongs and the women's brightly colored batik sarongs,
  -played some Malaysian games, including chongket, similar to the African game of mankala,

- Video *Malaysia* (Preview Media, 1994) 20 minutes
- Video *Malaysia* (Altschul Group Corporation, 1995) 40 minutes
- Goodman, Susan. Chopsticks in My Noodle Soup. (Copper Beech, 2000)
- Pen pal letters from Malaysia
- A variety of world atlases, world globes
- Classroom set of Writers Express
- Internet Access
- Stamps for letters equaling 80 cents per letter. I was able to get a grant from my local Educational Foundation to pay for the stamps. I selected the stamp series showing important elements of American culture in the last century. Included were such fun things as the Monopoly game, Cabbage Patch dolls, and Barbie. There were historical events including military conflict, presidential elections and social events. The stamps come in sets showing each decade. Although not part of the curriculum, it allowed the introduction of the terms century and decade. I ended up having to make a color copy of each set of stamps because there were so many questions raised by students about different events on the stamps. They loved looking at things that happened when I was growing up and when their parents were growing up. It could become the basis of another research project!

STRATEGIES

- Lesson 1: Introduction of Malaysia

Have students use the INDEX of the atlas to find Malaysia
Introduce the Internet site: www.yahooligans.com and have students look up Malaysia
Discuss differences and similarities between the US and Malaysia. Use items from the Culture Box to provide some hands on experience.

- Lesson 2: Writing a Rough Draft of a Friendly Letter

Using the Writer's Express, have students look up friendly letters.
Discuss what goes into a friendly letter.
Using the overhead projector, have students list items to include in a letter introducing the writer to someone in Malaysia.

- Lesson 3. Write Rough Draft of Friendly Letter

Have each student choose a letter from the pen pal in Malaysia.
Write the final draft of the letter.

- Lesson 4: Addressing the envelope and figuring the correct number of stamps to use

Discuss how you can find out how much it costs to mail a letter to Malaysia.
Using the Washington State Assessment of Academic Learning Test standards, model the problem. "It costs 80 cents to mail a letter to Malaysia. You have 34-cent stamps, 10-cent stamps, 5-cent stamps and 1-cent stamps. You want to use the least possible number of stamps. Determine which stamps you will need."
Students will solve the problem using 32-cent stamps in place of 34-cent stamps. When they have solved the problem, they choose the stamps they will use.

ASSESSMENT (EVALUATION):

Students will be assessed on the following points for their letter:

1. Neatness of printing
2. Correct letter form
3. Correct punctuation
4. Correct grammar
5. Correct paragraph form
6. Correct spelling
7. Inclusion of interesting facts in introducing themselves
8. Correct addressing of envelope

FOLLOW UP ACTIVITIES:

Share correspondence received from Malaysian pen pals.
Watch videos about Malaysia.
Continue using the Century postal stamps as an introduction to research. The US Post Office provides an excellent set of lesson plans to use these stamps in teaching assignments.

ADDITIONAL RESOURCES

- Check with your local library to find additional resources about Malaysia.
- www.epals.org is an excellent site for finding email pen pals from around the world. Membership is free and is designed for individual students and parents to use as well as for entire classes to participate. There are several schools in Malaysia who are looking for e-pals from around the world.
- www.yahooligans.com is a website designed for children. This directory of sites has pre-selected sites appropriate for children. They have a number of good sites about Malaysia.

World Tour - Malaysia

Joan Campe

Primary Teacher
Monroe Elementary School
Brooklyn Park, Minnesota

World Tour-Malaysia

World Tour is an uniquely creative unit impacting 130 -150 students yearly and, to date, has affected 1500 second graders. Each of 5 teachers choose a country to explore in detail. Malaysia will be added this year. Participation allows the education of seven and eight year olds to appreciate a specific culture through a variety of activities. This program makes a difference in my school and community by enriching the understanding of all people.

WORLD TOUR 1998-9
NORWAY
KENYA
MEXICO
INDIA
WORLD TOUR 2000-200
CHINA
JAPAN
KENYA

Standards for World Tour Fulbright Project

These standards correlate with my school districts requirements for second grade.

1. Compare and contrast likenesses and differences between people's lives, beliefs, traditions, families at various times and among various groups from different ethnic and national backgrounds.

2. Read and listen to stories of people of various cultures.

3. Identify landforms and geographic features on maps and globes. (locate continents, oceans, equator, mountain ranges, rivers, etc.)

4. Practice responsible citizenship.

Objectives and Focus for World Tour Fulbright Project

1. To educate seven and eight year olds to appreciate specific cultures through pictures, personal stories, and experiences.

2. Demonstrate how large and encompassing the world is, but yet how small it is because of our commonalties.

3. Promote and understanding of the interdependence of all human beings.

4. Promote respect and appreciation of all humans as well as themselves.

Activities to Carry Out Plan

I will incorporate Malaysia into the "World Tour". This is our second grade's entire social studies program. Each of six teachers choose a country to explore in detail. For a portion of the day for one week, that teacher teaches a second grade classroom the history, geography, government, language, religion, customs, etc. of that country. Foods are brought in to cook and taste.

Throughout the school year, I will work with 130 students. I have included a booklet that will be completed using several strategies. One way will be direct instruction with the teacher, another form will be students working in small cooperative groups and finally they will work with a partner.

Many activities will be used throughout this unit. We will cook, work on art projects, fill in map sites, investigate the cost of airfares using the Internet, write a check to the airlines for our tickets, learn basic language phrases and words, make a replica of the country flag, and read numerous books, folk tales and stories relating to Malaysia. Second graders will be taught the basic tenets of the three major religions of Malaysia. We will investigate the climate and numerous animals and birds such as the proboscis and macaque monkeys, orangutans, water monitors, mudskippers, and hornbills.

Malay culture and social customs will be shared. These will include taking off shoes before entering a home, using only your right hand when receiving or handling something, the appropriate way to point with your thumb, ways of greeting others, etc.

Math skills will be used calculating the cost of the whole class flying to Malaysia and there will be discussion of bank statements. Time zone differences and flight times are researched. Art and music will be coordinated with our World Tour.

I collected numerous artifacts when in Malaysia. These range from clothing, items of religious significance representing all three cultures, numerous books, dolls, a blow dart gun and masks from Sarawak, ringits, several games such as a kite and top, weavings, batiks, a Chinese painting, Chinese paper money, hats, fans, and much more! These items will be examined, tried on, and played

The culminating activity is on the last day. This is the flight! Each child has a T-shirt, passport, and boarding pass. The desks are arranged in the shape of a airplane and slides of my Malaysia trip will be shown representing the "in flight movie". Flights will be announced over the intercom and students will line up in the hall to board the plane and have their passports and boarding passes checked. I will be the flight attendant serving peanuts and juice. As this week study ends, it is my hope that the excitment of sharing my knowledge with students will make a lasting impression. I will have shown the classes that our similarities far exceed our differences. As parents and teachers we want the best for each individual and unique student. My goal is increasing my students knowledge of cultures near and far as we continue the journey of valuing respect, dignity, cooperation and harmony for all humans.

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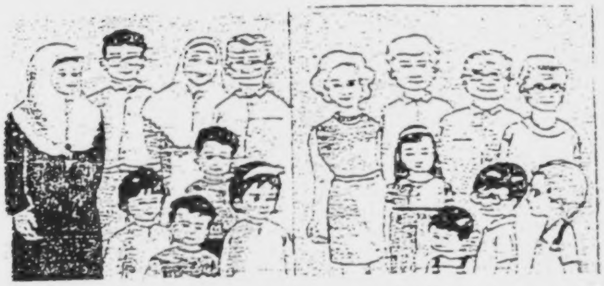
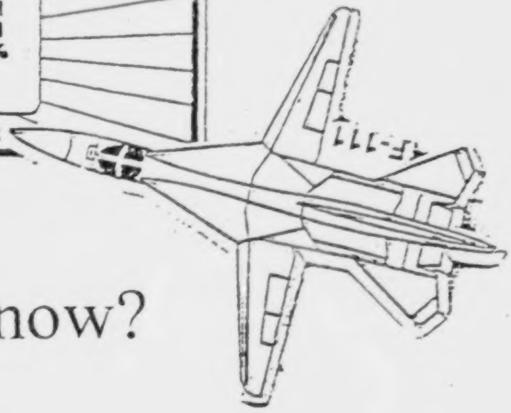


Discover

Malaysia

BEST COPY AVAILABLE

UNIGLOBE
Travel



Did You Know?

1. The cost of an airline ticket to Kuala Lumpur, Malaysia is__________________.

2. If it is 12 noon in Minnesota it is ________ in Malaysia.

3. It will take _________hours to get to Malaysia. We will have layovers in __________ and __________.

4. The money used in the USA. is the dollar, in Malaysia it is the____________.

5. Malaysia is made up of three main cultures. They are ____________,_______________, and ____________.

6. The climate has two season, the ______ and ___________.

4041

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or

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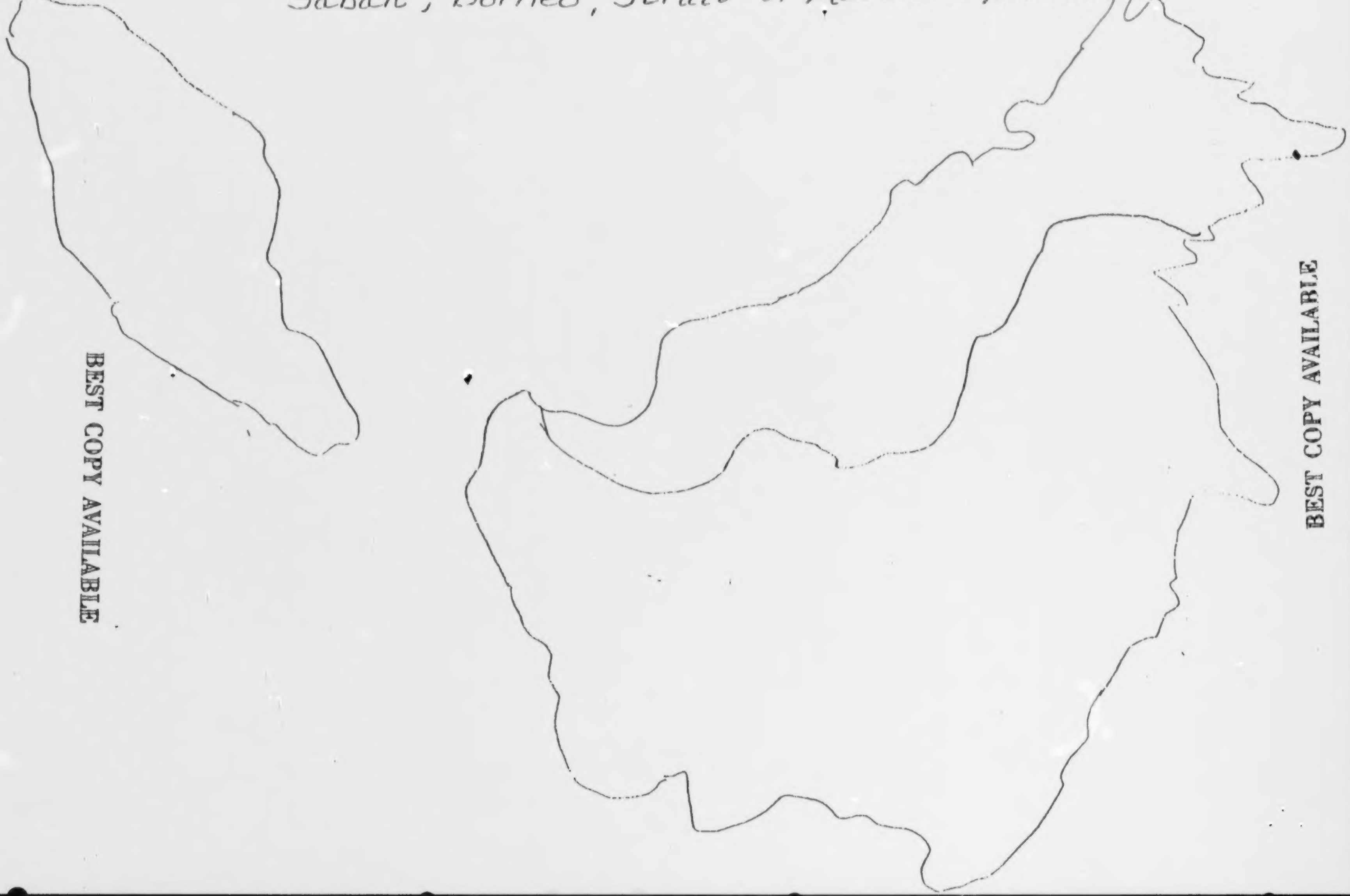
Malaysia

Show on the map:
South China Sea, Sarawak, Penang, Kuala Lumpur,
Sabah, Borneo, Strait of Malacca, Malacca



Malay Language

Numbers	Language
1.________________	Good morning______________
2.________________	Good night ______________
3.________________	How are you?______________
4.________________	Friend________________
5.________________	Thank you ______________
6.________________	My name is ____________
7.________________	School________________
8.________________	Mother_____________
9.________________	Children______________
10.________________	Teacher______________

Malay People

Our Religion

We are Muslims. We believe there is one God, whom is called _______________. We believe the prophet ______________ teaches us about Allah's laws. The _____________ is the book that contains the words of Allah. The ___________is our special place to worship.

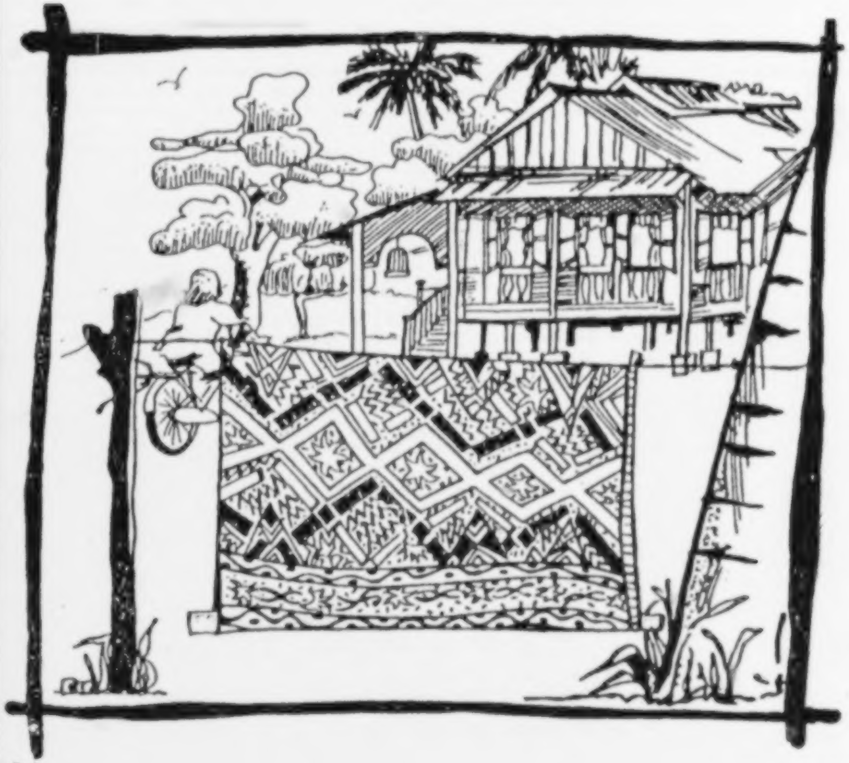
Mohammed mosque Allah Qur'an

Clothing

With your partner try on the sarong. Look at the directions telling how to put it on. There is one for boys and one for girls. Sarongs are still popular in Malaysia.
Girls try on the tudung. Don't forget the hat that goes on underneath the scarf. Boys try on the hat or kopiah.
Now look at the pictures of Mrs. Campe in her baju kebaya!!!

Games

Malay games are great fun. There are some in each corner of our room . Try some !! 1.You might already know the game jongket. It is played just like the African game Mankela. 2. Another fun activity is spinning the gasings or tops. It takes practice. 3. The round ball is made of rattan. The game is called tapak takraw. Do you know what we call it in the US? 4. There is a small wooden container with stones in it. The game is similar to our jacks. Look at the directions.

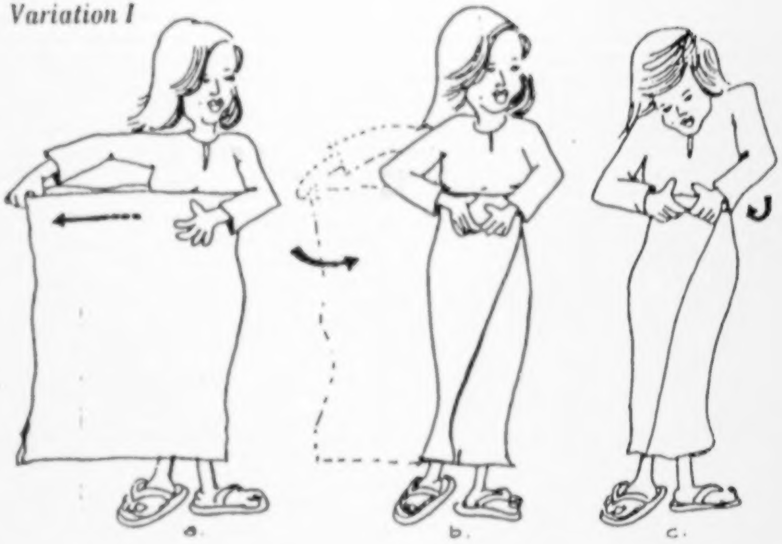


In the years gone by, colourful sarongs were seen hanging around 'kampong' dwellings. Heavy wooden poles would have been inserted to the bottom part of the sarong to keep it stretched.

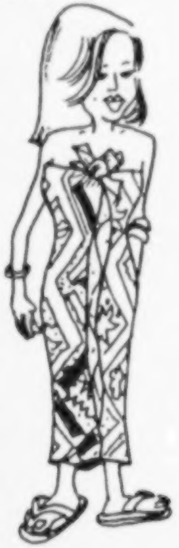
(How ingenious! No ironing required)

HOW TO WRAP A SARONG

Variation I



Variation II



SARONG *is a traditional Malay attire still popularly worn in Malaysian 'kampongs' (villages).*

Indian People

Our Religion

We are Hindus. We have no book or one special person or founder. We worship many ______ and ___________. One god ______ ______is a favorite because of his tricks. We have a __________ in our house for prayers. We have a statue of Ganesh which has the head of an ___________. The ________is our place of worship.

elephant gods temple Krishna goddess shrine

Clothing

Women wear a sari or salawar kameez. Look at the pictures and notice the difference. A women may wear a red dot or pottu on her head. It means___________________________________.

Find India on the map. Many years ago many Indian men came to Malaysia to work on rubber plantations. Where do you think rubber comes from? If you don't know take a guess.

____

Now name as many things as you can that are made of rubber.

____

____

____

Chinese People

Our Religion

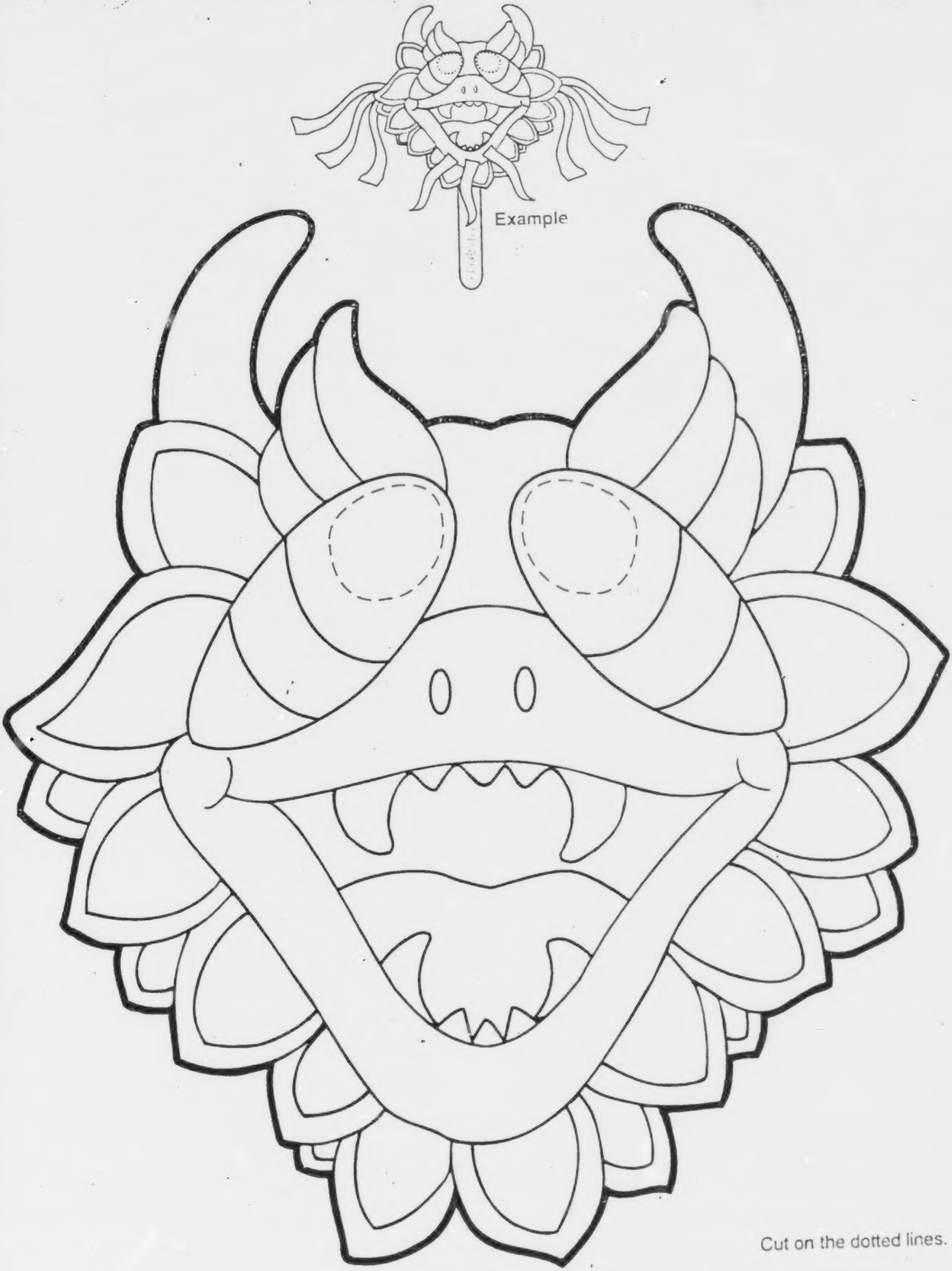
We are Buddhists. Buddha was a man that showed us the way to live, but we don't worship him. We don't eat __________ and we treat animals and humans with respect. We meditate which means ____________________________. Often we do this in sacred places called ________________ . We like to burn ______________.

meat   incense   thought and concentration   temples

Chinese New Year

The Chinese New Year is considered the most important Chinese holiday. Read the story Twelve Months, Twelve Animals in the Sunburst book. Each person has an animal sign according to the year born. Find out what animal you are and draw it here.

****DISCOVERY   Find out why some Chinese people buy things made out of paper like money, shoes, telephones and cars.



Cut on the dotted lines.

It is the Chinese custom to name each year after an animal.
Can you find the year you were born?

鼠

Year of the Rat

1948, 1960, 1972, 1984, 1996, 2008

Rat people are very popular. They like to invent things and are good artists.

牛

Year of the Ox

1949, 1961, 1973, 1985, 1997, 2009

People born in this year are dependable and calm. They are good listeners and have very strong ideas.

虎

Year of the Tiger

1950, 1962, 1974, 1986, 1998, 2010

Tiger people are brave. Other people respect tiger people for their deep thoughts and courageous actions.

兎

Year of the Rabbit

1951, 1963, 1975, 1987, 1999, 2011

People born in this year are nice to be around. They like to talk, and many people trust them.

龍

Year of the Dragon

1952, 1964, 1976, 1988, 2000, 2012

Dragon people have good health and lots of energy. They are good friends because they listen carefully to others.

蛇

Year of the Snake

1941, 1953, 1965, 1977, 1989, 2001

People born in this year love good books, food, music, and plays. They will have good luck with money.

馬

Year of the Horse

1942, 1954, 1966, 1978, 1990, 2002

People born in this year are popular, cheerful, and are quick to compliment others. Horse people can work very hard.

羊

Year of the Sheep

1943, 1955, 1967, 1979, 1991, 2003

People born in this year are very good artists. They ask many questions, like nice things, and are very wise.

猴

Year of the Monkey

1944, 1956, 1968, 1980, 1992, 2004

Monkey people are very funny. They can always make people laugh. They are also very good at solving problems.

雞

Year of the Rooster

1945, 1957, 1969, 1981, 1993, 2005

People born in this year are hard workers. They have many talents and think deep thoughts.

犬

Year of the Dog

1946, 1958, 1970, 1982, 1994, 2006

Dog people are loyal and can always keep a secret. Sometimes dog people worry too much.

猪

Year of the Boar

1947, 1959, 1971, 1983, 1995, 2007

People born in this year are very good students. They are honest and brave. They always finish a project or assignment.

Name ____________________

Chinese Symbols

In Chinese writing, symbols stand for words.

SUN 日	**FIRE** 火	**WOMAN** 女
MAN 人	**TREE** 木	**HILL** 山

Fill in the blanks with the Chinese symbols

1. The ☐ is shining.
SUN

2. There is a ☐ on the ☐ .
TREE HILL

3. The ☐ kept us warm.
FIRE

4. A ☐ and a ☐ live in that house.
MAN WOMAN

Wrapping Up

1.One thing I learned about Malaysia's weather or climate is

____

2. If I traveled to Malaysia, one thing I'd like to see is

____

3. A Malaysian custom that is different from a custom in Minnesota is

____

4 .Going to school in Malaysia would be different from going to school at Monroe because______________________________________

____

5. I was surprised to learn that ___________________________

____

6. My favorite artifact brought from Malaysia by Mrs.Campe is _________

It is my favorite because_______________________________

____

7. An interesting fact about the Muslim religion is_______________

____

8. This is one thing I learned about Malaysia's flag. _______________

____

PICTURE

HAIR COLOR ______________________________

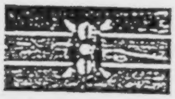
EYE COLOR ______________________________

THUMBPRINT

VISAS/ENTRIES

COUNTRY ______________________________

FLAG

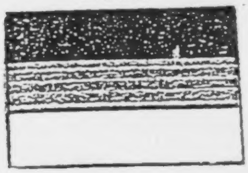


KENYA
Nairobi

VISAS/ENTRIES

COUNTRY ______________________________

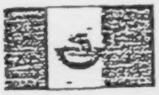
FLAG



Berlin
GERMANY

COUNTRY ______________________________

FLAG



MEXICO
Mexico City

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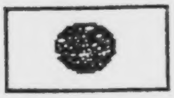
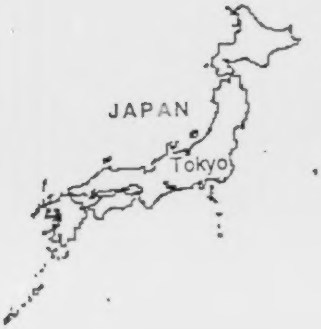
VISAS/ENTRIES

COUNTRY______________________________

FLAG




JAPAN
Tokyo

NAME__________________________________

BIRTHDAY________________________________

ISSUE DATE_______________________________

EXPIRES_________________________________

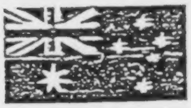
AUTHORITY *Passport Agency of Monroe 2nd Grade*

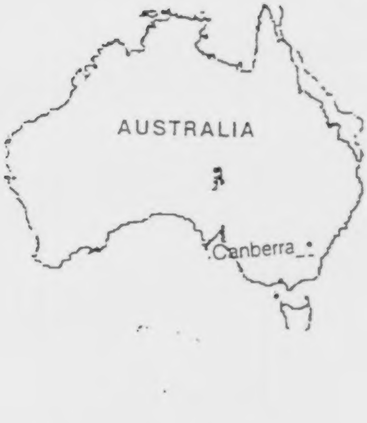
SIGNATURE_______________________________

VISAS/ENTRIES

COUNTRY______________________________

FLAG

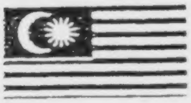


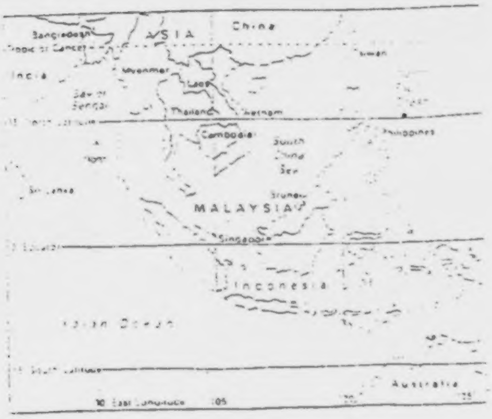

AUSTRALIA
Canberra

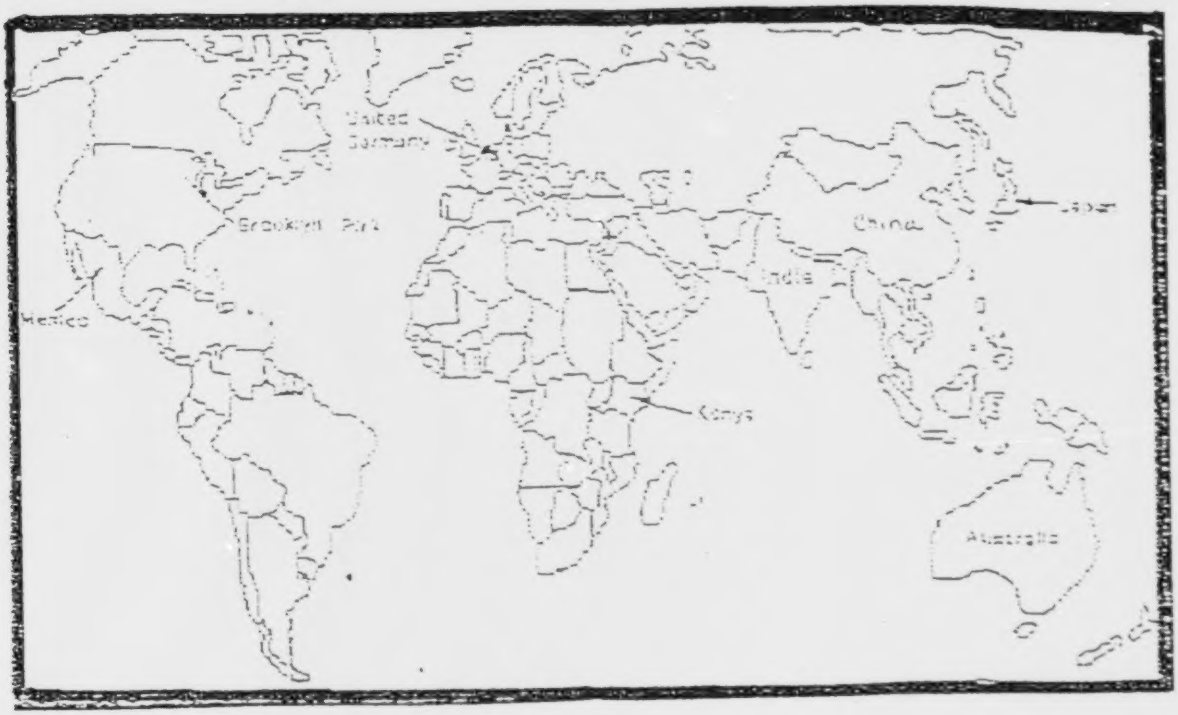
VISAS/ENTRIES

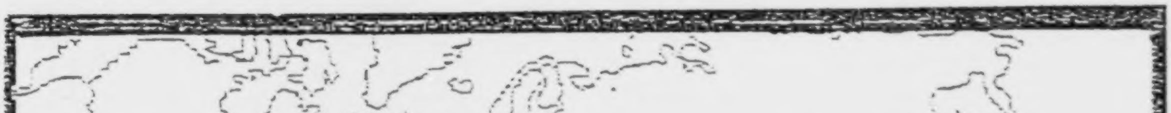
COUNTRY______________________________

FLAG




Bangladesh
Tropic of Cancer
ASIA
China
Taiwan
India
Myanmar
Bay of Bengal
Laos
Thailand
Vietnam
Philippines
Cambodia
South China Sea
Sri Lanka
Brunei
MALAYSIA
Singapore
Equator
Indonesia
Indian Ocean
Australia


United Germany
Brooklyn Park
Mexico
Kenya
China
India
Japan
Australia


United Germany
Brooklyn Park
Mexico
Kenya
China
India
Japan
Australia

The Secretary of State of the U.S.A. hereby request all whom it may concern to permit the citiens of the U.S.A. named herein to pass without delay or hindrance and in case of need to give all lawful aid and protection

Passport

United States of America

The Secretary of State of the U.S.A. hereby request all whom it may concern to permit the citiens of the U.S.A. named herein to pass without delay or hindrance and in case of need to give all lawful aid and protection

Passport

United States of America

Malaysian Creative Connection

Beverly Crow - Stromme

Teacher of Talented Visual Arts
Hurst Middle School
Destrehan, Louisiana

Malaysian Creative Connection

Beverly Crow-Stromme

Grade Level: Seventh and Eighth Grade Art Students

Class Time: Ninety-minute blocks

Focus: Exploring the arts and crafts of Malaysian Culture

Overview:

"Sometime in your life you will go on a journey. It will be the longest journey you have ever taken. It is a journey to find yourself." Katherine Sharp.

As my Malaysian Fulbirght experience tenderly unfolded itself like a gentle flower, so does this curriculum. I can only hope it captures a part of the beauty of my summer experience. As the magic of the culture transforms my classroom, I hope my students learn about the people and customs of Malaysia, and discover new things about themselves.

I have selected the arts and crafts of Malaysia as the focus of my project. "Crafts are symbolic mirrors of the soul of a nation. They reflect a way of life and enduring characteristics of a people."

I believe in the process of guiding and encouragement. I have worked to establish a wealth of resources for my community of young learners. It is my hope that my summer travels will be surpassed only by the yearlong journey of my students into the culture of Malaysia and Singapore.

Most recent world events have made it painfully clear: we must learn how to become better world neighbors. We can not ignore the hatred others have for us. We must seek to understand and be understood. We need to raise a generation of children who are literate, open to, and curious about other cultures. With this foundation, true friendship and understanding grow. It is my hope that the art exchange with the Children's Club of the National Art Gallery will be the beginning of a long and valued friendship.

I would like to give a special thanks to various persons for all their assistance with my trip and the development of my curriculum. Their patience in answering countless questions and helping to find additional resources has been a blessing. I wish to thank Ms. Kala Kovan, Dr. Hyacinth Gaudart, Dato' Prof. Dr.

Hashim Yaacob, Mr. Mano Maniam, Mr. Gorge Thomas, Mrs Heidi Munan (Adelheid Munan-Oettli), Ms. Sharifah Zuriah Aljeffri, and Rohanan Mohd Yusof.

Learning Objectives:

1. To allow the students to explore various aspects of the Malaysian culture.
2. To allow the students to create Malaysian artifacts.
3. To provide a service learning project that will share the culture with another student populations.
4. To foster international understanding by establishing an active art exchange with the National Art Gallery in Kuala Lumpur. This would be with their Children's Art Club.
5. To allow students to develop a sense of geography.
6. To allow students to experiment with new languages.

Evaluation Procedures:

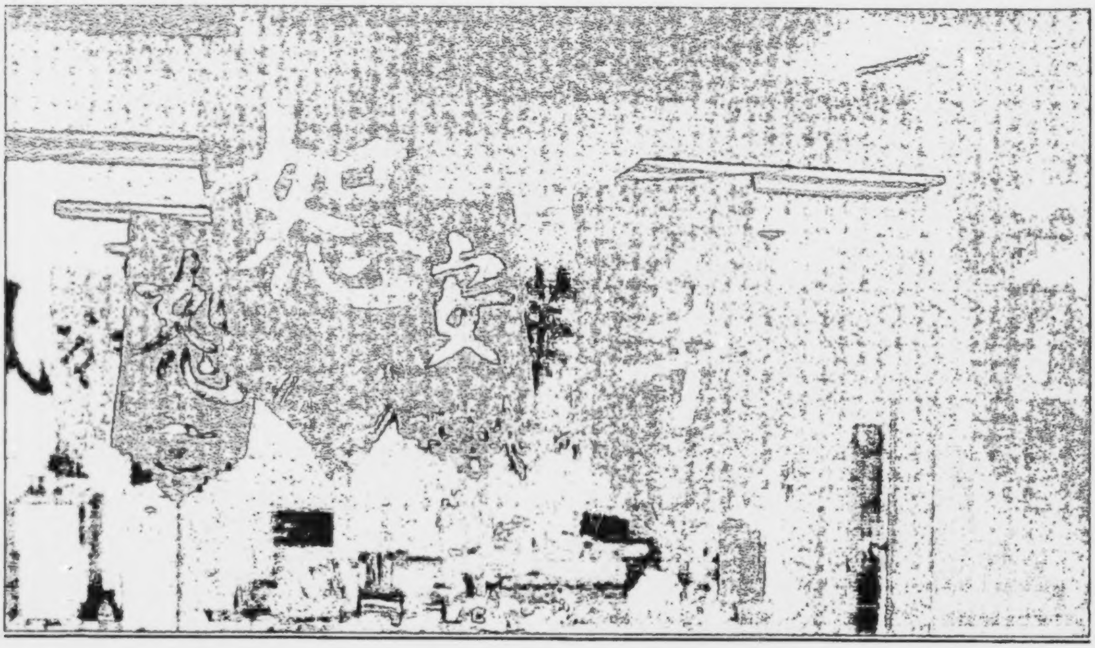
1. Did the students actively participate in guided discovery and all the various art making projects?
2. Did the students develop a special interest in specific artifacts or activities?
3. Were the students able to share their new knowledge with another student population?
4. Were the students able to play with certain aspects of the culture? (i.e. "Language Bingo," Dragon Dance, ride a trishaw, fly a Moon kite, create a shadow puppet play).

Introduction to the Year's Activities:

Students will select a Chinese symbol to represent their year. Each student will study the characters and their Chinese interpretation. Each student will create a personal banner. The banners will be 24 inches wide by 36 inches long. The student will select his/her favorite color of paper, measure and cut the banner. The student will follow the brush stroke order for creating his/ her symbol. Information is provided in The Spirit of the Chinese Character: Gifts from the Heart. The bottom of the banner is cut into a triangle. This section is folded and cut using the paper "snow flake" process. This will create a paper lace effect for the bottom. The students will then write both the Chinese and English name for their character. The top of the banner is glued to a bamboo garden stake for suspending from the ceiling.

Materials:

Bulletin Board Paper
India Ink & Bamboo brushes
Scissors
Rulers
Bamboo garden stakes
White school glue



The Spirit of the Chinese Character: Gifts from the Heart

Guided Discovery:

Approximately every two weeks, the student will participate in a guided discovery activity involving artifacts purchased in Malaysia. This process encourages divergent thinking. Students work from a form "What in the World is This?" This form assists the students to organize their thinking.

An open discussion then takes place with other related materials, such as taped music of an actual shadow puppet play to go with the shadow puppets, photos of people playing the musical instruments, photos of people weaving the fabric, etc. A map exercise wraps up the activity by looking at the area where the

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artifact originated. Objects used for the Guided Discovery activity will also be incorporated into still life compositions for later drawing activities.

Materials:

Photo albums developed for specific areas of the country and by subject matter

Reference library developed from the trip

Music collected from the trip

Collection of artifacts

"What in the World is This?" guided discovery worksheet developed by the teacher

Large map of Malaysia

Drawing supplies, color pencils, paper, and drawing boards

Language Activities:

A collection of Mandarin/English flash cards were purchased in Singapore. These will become a resource to share with students. Over a series of weeks students will develop their own series of cards for Mandarin/English, Tamil/English, and Bahasa Melayu/English. For each card the student will create an image to help them remember. A special set of "bingo cards" will be developed with various vocabulary words. When a student has "bingo," he or she must pronounce all the words in the winning column.

Materials:

Collection of vocabulary words developed from dictionaries, phrase books, and friends

Commercially made flash cards

Dictionary and phrase books

Blank index cards

Markers and pencils

Teacher made "Bingo" game

Art Exchange & Chinese Painting:

Students will start to work through a series of simple brush strokes to develop a single image. Students may select from flower, bird, bamboo, etc. Students will practice strokes using eastern style of holding the brush. After several practice tries, the students will create two postcards to be mailed to the National Art Gallery in Kuala Lumpur. The students will create two cards. One will be a Chinese painting and the second will be artwork incorporating the American flag. The students will write short notes about themselves and their school. Photos of the students working in our classroom will also be included in the package.

After postcards are finished students will work on rice paper paintings. Later during the year students will hand paint a fan and work on a large scroll painting to be mailed as an exchange gift at a later date. The scroll will also be sent to the Gallery.

Standards and benchmarks for these projects involve two-dimensional art making , critical analysis, design composition, and a comparative study of eastern and western aesthetics.

Materials:

Reference books

Bamboo brushes

India ink

Watercolor paints

Blank postcards

Rice paper

Blank Chinese fans

Photo albums from trip showing various artists painting

Batik Work

During Guided Discovery, students gained background information about the various batik processes. Students examined various fabric samples as well as tools used in the process. For this project, students will be combining the batik resist method with hand painting on silk scarves. Standards and benchmarks for this project are in the area of design composition, and two-dimensional art making (fabric design.)

Students will draw out their design ideas onto a paper the size of the scarf they are creating. The scarf will be stapled onto a stretcher frame. Students will use the tjanting tool to trace their lined drawing onto the fabric with melted wax. Students will then paint the scarf with the fabric dyes. Directions must be followed for the specific dye process according to the manufacturer. The wax can be boiled out or ironed out of the fabric.

Materials

Silk scarves
Batik wax
Tjanting needles
Stretcher frames
Fabric dyes
Iron
Double boiler for melting wax
Heat source such as hot plate

Celebration Day with Head Start Students:

Planning:

After the students have a basic knowledge of various cultural aspects, they will select an area of particular interest. In small groups, the students will conduct further research using the web. A list of web sites has been identified for this purpose. Information gained from the web sites will be shared with other classmates.

Students will discuss the basic needs for Head Start students (ages four to five.) Middle school students will also be working with elementary school age children as partners for the festival day. Areas of interest for students to work are:

Shadow Puppets
Story Telling
Dragon Dance
Language and Geography
Arts and Crafts
Trishaw rides (A grant has been written to assist with purchase or construction.)
Tea and Cookie Time

Construction and development:

Students will be responsible for construction of artifacts for the activities. Students will use cooperative learning strategies to build the puppet stage, puppets, dragon head and body, and decoration for trishaws. Students will be responsible for organizing and managing all materials. Standards and benchmarks for this project are in the area of art making of two-dimensional and three-dimensional art. Other areas include cultural aesthetics and art history.

Materials:

Web sites

Reference Library for all

Shadow Puppets- Heavy acetate

"Marks a Lot" brand of markers

Bamboo garden stakes

Dragon Dance- Carpet foam padding

Special spray glue

Cans of spray paint

Protective breathing masks

Puppet Theatre- PVC plastic pipe for frame

White sheet

Light source

Tape of traditional play with music and tape player

Arts and Crafts- moon kite pattern

Construction paper

Scissors

Glue

Markers and crayons

String or yarn

Special cookies, tea, and rose water

Bibliography of Books collected for the Reference Library

The Calligraphy Society of Malaysia, Calligraphy Book

Chinese Symbols & Art Motifs, CAS Williams, Castle Books,

ISBN 0-7855-1126-5

Culture Shock! A Guide to Customs & Etiquette Malaysia, Heidi Munan, Times Books Intemational, ISBN 981-204-197-4

Dictionary of South and Southeastem Asian Art, Gwyneth Chaturachinda, Sunanda Krishnamurty, Pauline W. Tabtiang, Silkworm Books, ISBN 974-7100-97-5

Favorite Stories: Sabah & Sarawak, Leon Comber, Heinemann Asia, ISBN 9971-64-439-8

Indonesian Primitive Art, Irwin Hensey, Oxford University Press, ISBN 0-19-588553-8

An Introduction to the Traditional Costumes of Sabah, edited by Rita Lasimbang & Stella Moo-Tan, National History Publications; Department of Sabah Museum, ISBN 983-812-013-8

Malaysia, Singapore & Brunei, Chris Rowthom, Sara Benson, Russell Kerr, Christine Neven, Lonely Planet Publication, ISBN 1-86450-188

Outlines of Chinese Symbolism & Art Motives: An alphabetical compendium of antique legends and beliefs, as reflected in the manners and customs of the Chinese,CAS Williams, Dover Publications, Inc. ISBN 0-486-23372-3

To Paint in Lling-nan-Style (1), Theories, Flowers, Vegetables, Art Book Co. Ltd.

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Singapore & Malaysia, Published by Alfred A. Knope, Inc. ISBN 0-679-75567-5

The Spirit of the Chinese Character: Gifts From the Heart, barbara Ariea & Russell Eng Gon, Chronicale Books, ISBN 0-8118-0142-X

The Sumi-E Book,Yulanda Mayhall, Watson-Guptill Publications, ISBN 0-8230-5022-X

Tales From the Baram River, Chuah Guat Eng, Utusan Publications & Distributors Sdn Bhd, ISBN 967-61—1148-1

Traveler's Malaysia & Singapore Companion, Sean Sheehan, Wendy Hutton, The Globe Pequot Press, ISBN 0-7627-0239-7

Music

"The Dreams of Chinese Butterfly"

"Echoes of Bomeo"- Sayu Afeng

Gamelan Dance Music

Glistening Dew

"Malaysia Truly Asia"

"Raja Gambus Malaysia- Album Terbaru" Fadzil Ahamad

"Ten Chinese Zheng Classics"

"Tuku' Lame Sarawak- Rhythms of the Rainforest"

"Wayang Kulit saufi Kisah"

Electronic Web Site References

General:
    http://store.yahoo.com/malayisstall/abmaltradara.html
    www.travelforkids.com/Funtodo/Malaysia/kualalumpur.htm

Batik Fabric
    www.batiklist.com/
    www.salsafabrics.com.htm

Chinese Dragon Dance
    www.chcp.org/Pdragon.html
    www.hanwei.com/culture/customs.htm
    www.geocities.com/bernardbun/
    www.rrutledge.com/Dragon2.html
    www.chinavista.com/wxperience/dragon1/dragon.html

Malaysian Moon Kite (Wau Bulan)
    Shop.store.yahoo.com/malaysianstall/modmalkitwau.html
    www.bhc/malaysia2001/
    www.geocities.com/TheTopics/Shores/3187/Cultures.html
    www.ozemai.com.au/~saul/Kites/Kites.html

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    www.yahooligans.com/Sports_and_Recreation/Cycling/Pedicabs/
    www.chiptaylor.com/CTFRMTTLAZBD4.html
        Tin Mines: All Work and No Play (Malaysian Tin Mines)
        3 Bells From Melaka (Trishaw Men & Chinese Art)

www.ctuc.asn.au/bicycles/asian_bikes1.htm

Shadow Puppets

www.sagecraft.com
www.interknowledge.com
www.lonelyplanet.com
www.einaudi.cornell.edu

Postcards From Malaysia

Melissa Dahl

Teacher
Voyager Middle School
Everett, Washington

Summary of the Project/Background Notes:

The idea for the first part of this project, "Postcards from Malaysia," came as an outgrowth of the discovery project that I went through with my classes as I learned that I would travel to Malaysia through a Fulbright-Hays grant. It is a compilation of postcards that I actually sent to forty of my students from Malaysia this summer.

When I first heard last March that I was going to Malaysia I literally knew nothing more about the country than that it was in Asia. Many of my seventh and eight grade Foreign Language and Social Studies students had never even heard of the country. Many of the children know little of the world outside of Everett, Washington, but they are avidly curious. They want to be a part of the world.

During last Spring the students learned about Malaysia as I did, by reading articles, studying atlases and making hypotheses, to be verified later. I told them that I would send a postcard from Malaysia to anyone who was interested. I decided that the postcards would be a great way to share my experiences and to share a part of myself with them. I was surprised and also gratified that so many students took me up on my offer. The following text includes the results of that communication in scrapbook form. The information in the postcards was based on a combination of the students' interests and salient points that I wanted to make.

In addition to the postcards, I have created a Middle School unit to be used in my own classroom that I will also present to other educators at the spring conference of the Washington Council for the Social Studies.

Grade Level: 5 - 8.

Key Questions: Where is Malaysia? What are its geographic and physical features? What is the flora and fauna like? What are the main ethnic groups? What are the major religions? What is daily life like in Malaysia? How does life in the city differ from rural living? What happens in a society as it makes the change from an agricultural/resource-based economy to an industrialized one? How have immigration patterns shaped the development of Malaysia? How have they shaped the development of Washington State?

Standards: The Washington State Essential Academic Learning Requirements in

History

1. The student examines and understands major ideas, eras, themes, developments, turning points, chronology, and cause-effect relationships in United States, world, and Washington State history.

To meet this standard, the student will:

- 1.1 understand and analyze historical time and chronology
- 1.2 understand events, trends, individuals, and movements shaping United States, world, and Washington State history
- 1.3 examine the influence of culture on United States, world, and Washington State history

2. The student understands the origin and impact of ideas and technological developments on history.

To meet this standard, the student will:

- 2.1 compare and contrast ideas in different places, time periods, and cultures, and examine the interrelationships between ideas, change, and conflict
- 2.2 understand how ideas and technological developments influence people, culture, and environment

Geography

1. The student uses maps, charts, and other geographic tools to understand the spatial arrangement of people, places, resources, and environments on Earth's surface.

To meet this standard, the student will:

- 1.1 use and construct maps, charts, and other resources to gather and interpret geographic information
- 1.2 recognize spatial patterns on Earth's surface and understand the processes that create these patterns

2. The student understands the complex physical and human characteristics of places and regions.

To meet this standard, the student will:

- 2.1 describe the natural characteristics of places and regions and explain the causes of their characteristics
- 2.2 describe the patterns humans make on places and regions
- 2.3 identify the characteristics that define the Pacific Northwest and the Pacific Rim as regions

3. The student observes and analyzes the interaction between people, the environment, and culture.

To meet this standard, the student will:

3.1 identify and examine people's interaction with and impact on the environment
3.2 analyze how the environment and environmental changes affect people
3.3 examine cultural characteristics, transmission, diffusion, and interaction

Objectives: Students will learn that Malaysia is comprised of a rich blend of Chinese, Indian, Eurasian, indigenous AND Malay culture and tradition. Students will learn that Malaysia is in the process of rapid development. Students will compare Malaysia's development to the historical development of Washington State.

Materials /Resources: Music CDs - Traditional Malay and Iban music, Popular Hindi Hits:

Strategies: The unit will start with a discussion of postcards and the reasons that people buy and send them. I will share my scrapbook and explain my goals of sharing my experiences with others, as well as trying to record memories for myself. After this we will move to a geographic exploration, first of Southeast Asia, then focusing in on Malaysia, interspersed with photographs that I took this summer in Singapore and the various regions of Malaysia that our Fulbright group visited. We will watch portions of the "For a Bowl of Rice" video series, with students keeping a daily journal from the perspective of the subjects of the video. I have noticed that urban life is not portrayed in the video series, so I will show the students pictures that I took in Kuala Lumpur at Parliament, the Petronas Towers, the Mid Valley Mega-Mall, our hotels and other developed areas. Indigenous life is not discussed either, so I will share pictures and information gathered in Sarawak.

Assessment: Ongoing assessment will occur through student participation in lessons and discussions in the classroom, as well as through the student's journal entries. Students will research the major religions found in Malaysia and give oral presentations to the class. A culminating assessment will be in the form of a "Postcards from Washington State" research project, which will document the development of Washington State, comparing and contrasting with the current development in Malaysia. Students will argue the costs and benefits of rapid development and expansion vs. environmental and social change. Students will also study patterns of immigration and reflect on the contributions that immigrants make toward their new society.

Follow-up activities: Students will spend a week with hands-on experience of the crafts, food and traditions found in Malaysia. During this time they will learn to play chonket, a traditional Malay game similar to Mancala. They will practice Chinese calligraphy and make their own chop. They will learn vocabulary words in Malay. They will learn about the art of batik and make their own blocks for block printing. They will listen to Malaysian music and dance. It is my hope to enable them to experience some of the wonder that I found in Malaysia.

References:

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Day, Noreha Yussof. Kancil and the crocodiles: a tale from Malaysia. New York: Simon & Schuster Books for Young Readers, 1996.

Derry, N.H. For a Bowl of Rice. Chip Taylor Communications, 1998. A video Series (each video is 26 minutes long).

All Work and No Play - Tin mine worker, pastry shop
The Bells from Melaka - Painter, trishaw drivers
For Body and Soul - Hinduism, Batu Caves
A Chinese Craft - Joss stick factory
Dangerous Moves - Snake charmers
Glimpses of the Past - Portuguese descendants in Melacca
Home Sweet Home - Baba Nyona people of Melacca
Monkey Business - Malay family, working monkey
A Prayer for Fish - Fishing village of Parit Jawa
A Special Medicine - Chinese barbers, Chinese medicine
Times to Remember - Coconut farmers from India
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Malay Vocabulary Words

Pronunciation note: Malay vowels are pronounced similarly to Spanish vowels -- a = ah, e = eh, i = ee, o = oh, u = oo. The letter 'c' is pronounced like ch. (cik = cheek).

Selamat pagi	Good morning
Selamat tengahari	Good day
Selamat petang	Good afternoon
Selamat malam	Good night
Selamat jalan	Goodbye

Terima kasih	Thank you
Sama sama	You're welcome
Ma'afkan saya	Excuse me
Tidak	No
Ya	Yes
Boleh	May I/Is it possible
Tidak Boleh/Ta Boleh	you may not/It is not possible

Berapah ringget?	How much does it cost?
Mahal	Expensive
Murah	Cheap

Apa Khabar?	How are you?
Sejuk	Cold
Panas	Hot
Lapar	Hungry
Dahaga	Thirsty
Cantik	Beautiful

Suami	Husband
Isteri	Wife
Anak	Child
Abang	Big brother
Kakak	Big sister
Pak cik	Uncle
Mak cik	Aunt
Saudaramara	Relatives

Rambut	Hair
Mata	Eye
Dahi	Forehead
Gigi	Teeth
Hidong	Nose
Mulut	Mouth
Leher	Neck
Pipi	Cheek

BANK NEGARA MALAYSIA
1989
Malaysia
Truly Asia
KUALA LUMPUR CITY CENTRE
N
S
E
W
SUNGAI BESI TOLL
TO KAJANG
KAJANG TOLL
TO PUTRAJAYA & CYBERJAYA
MOSQUE
BANGI GOLF RESORT
FROM SHAH ALAM
BANGI TOLL
NILAI INTERCHANGE
FROM JOHOR & SINGAPORE
KUALA LUMPUR INTERNATIONAL AIRPORT
Krim
Creamer

BANGI

MALAYSIA

CURRENCY The Malaysian Ringgit (RM) is the official currency. Licensed money changers or banks give the best exchange rates. Travelers cheques and major credit cards are widely accepted. USD1.00 = RM3.80 (approx.)

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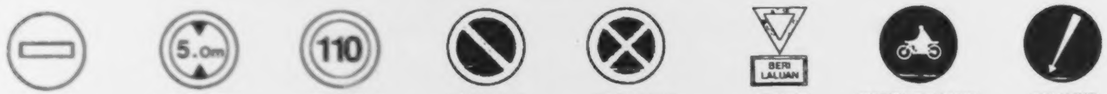
TRAFFIC SIGNS

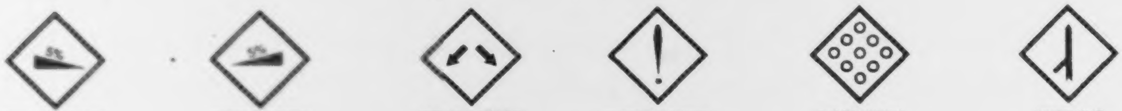
There are various traffic signs to assist users on the expressway. The main signs are

REGULATORY SIGNS



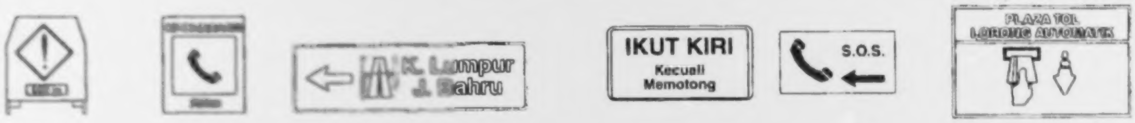
NO ENTRY — HEIGHT LIMIT — SPEED LIMIT — NO PARKING — NO STOPPING — GIVE WAY — MOTORCYCLE LANE — KEEP LEFT

WARNING SIGNS



STEEP DESCENT — STEEP ASCENT — DOUBLE ARROW — CAUTION/DANGER AHEAD — OBSTRUCTION MARKER — MINOR SLIP ROAD MERGING

OTHER SIGNS



TEMPORARY WARNING SIGN — EMERGENCY TEL. SIGN — APPROACH SIGN — KEEP LEFT UNLESS OVERTAKING — EMERGENCY TELEPHONE — TOLL PLAZA AUTOMATIC TICKET ISSUING MACHINE

FAST FACTS

TELEPHONES

Using the telephone in Malaysia is fairly simple as its system is similar to that of many countries. Local calls from public phones, whether coin or card operated, are 10 sen for three minutes. Coin phones use coins in denominations of 10 sen, 20 sen, 50 sen and RM1, and only make calls within the country. Phone cards of RM5, RM10, RM20 and RM50 are easily available from airports, petrol kiosks, most 7-Eleven stores and Hop-In outlets, also at Telecom offices within the city.

There are also credit-card operated phones at most tourist spots or use Home Country Direct at selected Telecom service outlets. These connect you directly to the operator in your home country so calls are charged to your home number.

The Central Telegraph outlet at Bukit Mahkamah, Jalan Raja Chulan, provides 24-hour services for overseas calls.

To make an IDD call, dial Malaysia's access code 00 first, followed by the country code, area code and telephone number. For country codes and assistance in calling IDD, call 108. Most hotels are equipped with IDD service with a minimal service charge. Facsimile services can be found in most international hotels.

FREE EMERGENCY CALLS:

Police/Ambulance	999
Fire	994

OTHER USEFUL NUMBERS Include:

Trunk Calls Assistance	101
Information & General Enquiry	102
Directory Enquiries	103
Telegram Services	104
Mobile Radiophone Service	107
Assisted International Calls	108
Time Announcement	1051
Weather Report	1052
Kuala Lumpur Tourist Police	2946593

MONEY MATTERS

Malaysia's currency is the Ringgit Malaysia (RM). Each ringgit is divided into one hundred sen. A resident and a non-resident is permitted to carry into and out of Malaysia, ringgit notes not exceeding RM1,000 per person. A resident is permitted to carry out of Malaysia, foreign currency notes including traveller's cheques not exceeding RM10,000 equivalent per person. A non-resident is permitted to carry out to Malaysia, foreign currency notes including traveller's cheques not exceeding the amount brought in. Banks exchange foreign currency, but do shop around, as money changers may offer better rates without imposing a service charge, as do some banks.

Passports must be presented when cashing traveller's cheques at banks and a commission is payable to the bank. When travelling to smaller towns, ensure that you carry enough cash.

BANKS

Both international and local banks operate in Malaysia. You may also find a number of merchant bankers, finance companies and offshore financial institutions established in Malaysia. Banking hours are from 10am to 3pm on weekdays and 9.30am to 11.30am on Saturdays.

POSTAL SERVICES

Most international hotels provide postal services at the front desk. Stamps and aerogrammes may be sold at small Indian sweet and tobacco stalls on the street corners. Local postal rates start at 30 sen. Postcards to Singapore and Brunei cost 30 sen; to other countries the cost is 50 sen; domestic postcard rate is 20 sen. Aerogrammes to any country cost 50 sen. Telegram, telex and fax services are also available from the post office which is open from 8am to 6pm, most post offices are open from 8am to 5pm, while some post offices are open until 10pm. Call the General Post Office at 2741122 for further information.

TIPPING

It is not a local custom to tip in Malaysia and it is not encouraged. However, in international and large hotels, bellboys, room service staff and porters do expect tips from 50 sen to RM2 depending on service rendered. A service charge of 10 percent and a 5 percent government tax is levied on food, drinks and accommodation. Some restaurants also levy these charges.

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TRAFFICKING IN ILLEGAL DRUGS CARRIES THE DEATH PENALTY

The Ambassador of the United States of America
and Mrs. B. Lynn Pascoe
request the pleasure of your company
at a reception
to celebrate the 225th Anniversary
of the Independence of the United States of America
on Wednesday, July 4, 2001
from six until eight p.m.

R.S.V.P. 2168-4966
by June 22, 2001

9 Jalan Langgak Golf
Lounge Suit or Batik

Please bring this card with you to the reception

华社自助理事会
CHINESE
DEVELOPMENT
ASSISTANCE
COUNCIL

何应就
Francis Ho Yeng Chow
Education Consultant

↑ Principal, Convent of the Holy Inf
Jesus Secondary School (CH

CDAC Building
65 Tanjong Katong Road
Singapore 436957

H/P : 96160369
E-mail : franhoyc@singnet.com.sg

FLORENCE CHOO SIEW LEE
Licensed Tourist Guide
H/P: 96916136
Block 358
Hougang Ave 5
#09-348
S'pore 530358

Tel / Fax: 2803595
Pager: 92067602
E-mail: fchoo@
cyberway.com.sg

**TOURS & TRAVEL
CONSULTATION**

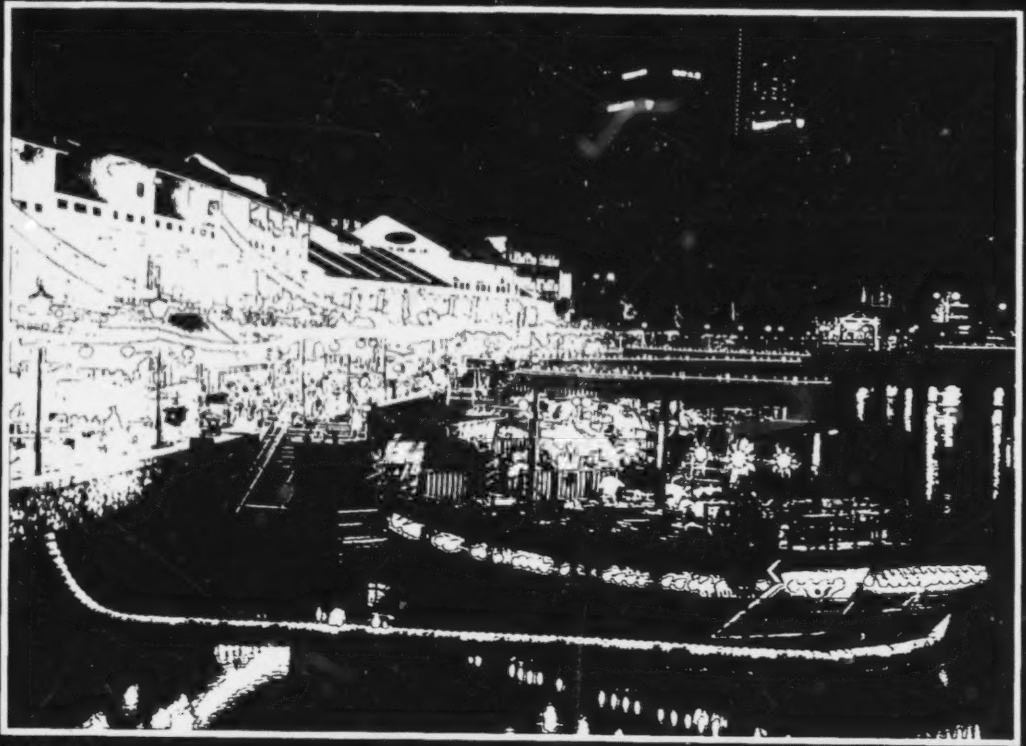
Dear Sarah,

We spent a week in Singapore, which was fun. It's more modern than Seattle, with a light rail system + lots of high-rises. There are several Historic Districts that have been restored, like Chinatown. It's cool to see the English colonial style buildings painted in bright Chinese colors. Most Singaporeans are of Chinese descent, some are East Indian or Malay, but the official language is English. They have their own variety called "Singlish" that has lots of Chinese slang too. I hope you had a relaxing summer + have gotten geared up for high school. Best of luck – Ms. Dall

Dear Andrea & Liesa,
Singapore's a blast! The whole place is a little like Epcot Center, but you can take it with a grain of salt. It's very easy to get around & there's shopping galore, in addition to museums, gardens & lots of good food. I did meet a girl today who got dengue fever from a mosquito bite, but that's rare. I did go to the Singapore Botanic Garden's orchid section. It was really beautiful. That's all for now. Melissa

Multiple hybrids of Orchids found in Singapore Gardens.

新加坡
SINGAPORE



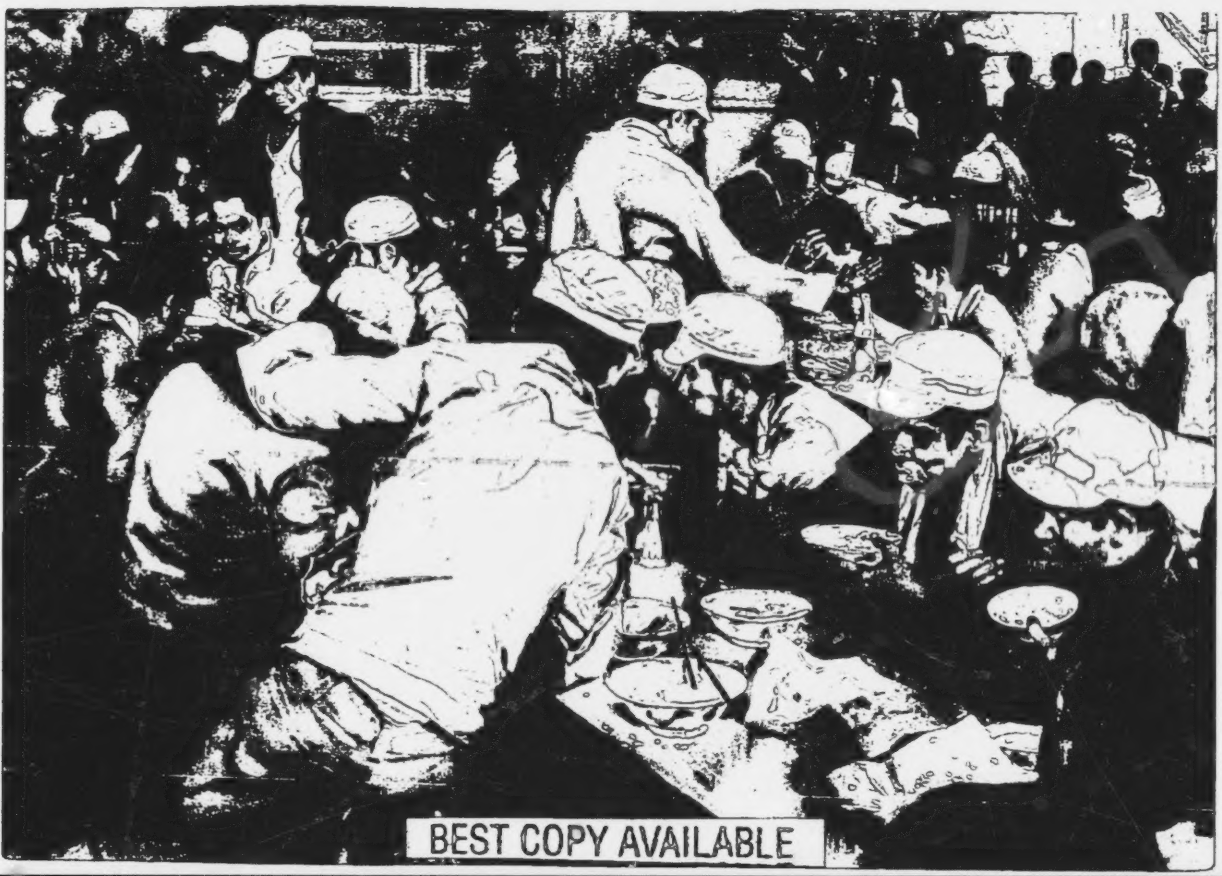
新加坡 SINGAPORE Clarke Quay

Dear November,

Greetings from Singapore! You'd love it here - it's modern, bustling + great for shopping. There are mini-malls all over, and Orchard Road is a spender's paradise. A lot of the stores are the same - The Gap, Barnes + Noble, Esprit, etc. but have a very Asian flair. There are also British stores like Manchester United + lots of designer boutiques. Besides shopping, I've been doing the museums, sitting in lectures + getting adjusted to the heat. It's very warm! We took a boat trip along the Singapore River + ate at one of the restaurants along Clarke Quay. It was superb! Greetings to the family, Melissa

S'pore river attractions consisting of restaurants, pubs and shopping centre from coverted old warehouses at night.

The Forbidden Puff 1987

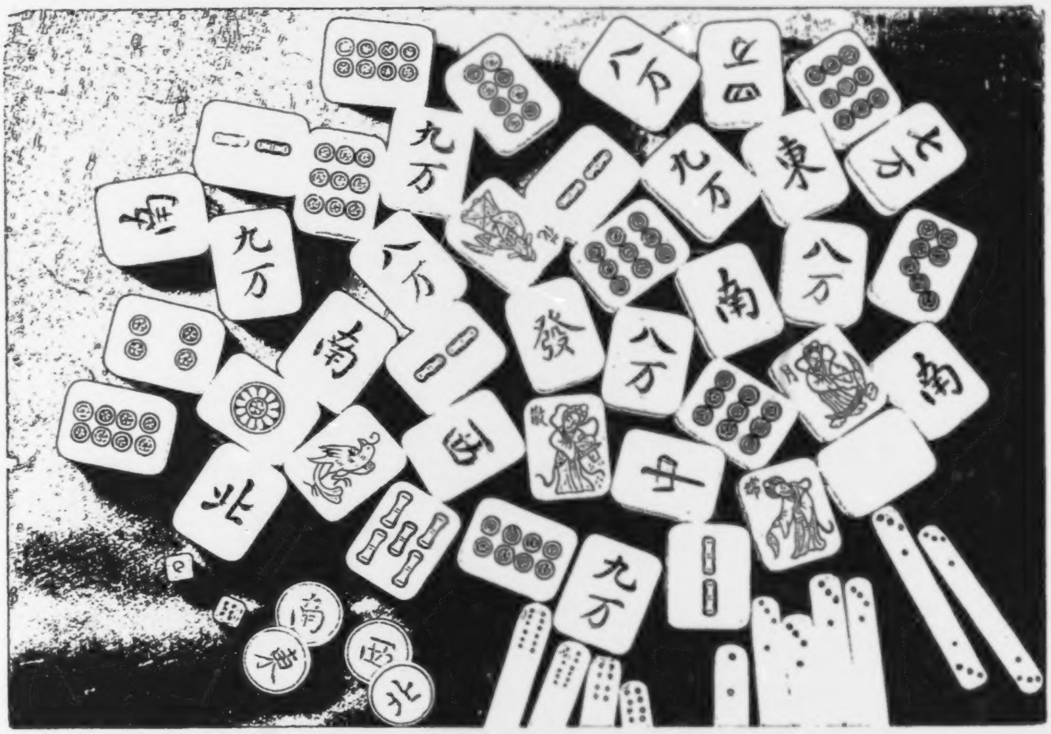


Chongfu Primary School

Ms Melissa Dahl

Primary Teacher

Our School welcomes you



Dear Grandma,

The mah-jong postcard had to be for you! The Asian Civilizations Museum in Singapore was terrific. A lot of the artifacts were actually used by people, not just decorative. Today I went snorkeling for the first time. We're staying on an island just off the East coast of Malaysia, in the South China Sea. You wouldn't like it at all, because you'd be too close to the fish. It felt like living through a Jacques Cousteau special. Fantastic! Hope all's well - love you!

Melissa

Majong Set
white jade
Qing Dynasty 1644 - 1911

Donated by Mrs Daisy Liem Pang
Originally in the collection of Chang Hsuah Liang, young Marshal and ruler of Manchuria (1928 - 31)
- Collection of Asian Civilisations Museum, Singapore, J0386

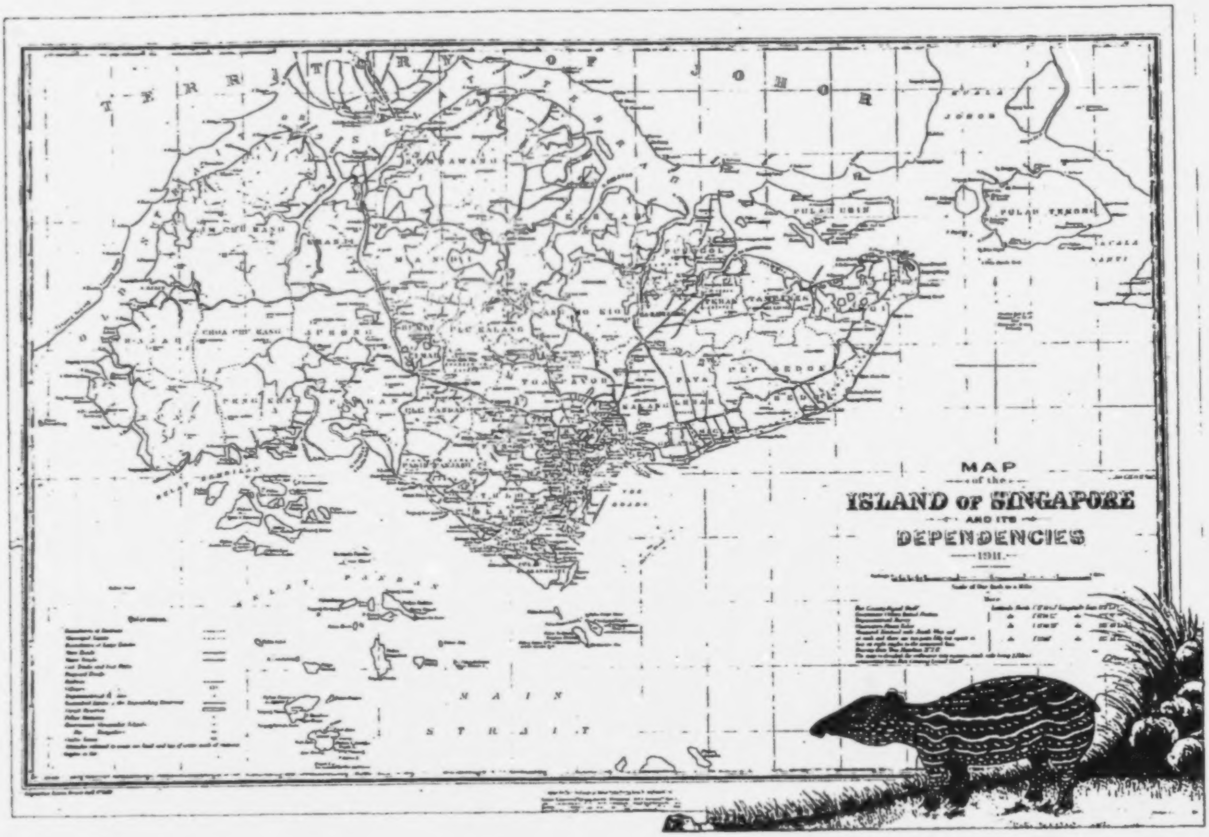
National Heritage Board, Singapore

Iban harvest basket 1903 > Saraw
Kanowit seed basket 1936

Chinese tea pots, 17th c.

Yixing clay tea set, Chin
20th c.

Sri Dewi and her consort Sadono,
Central Java


TERRITORY OF JOHOR
MAP
of the
ISLAND of SINGAPORE
AND ITS
DEPENDENCIES
1911.
MAIN STRAIT

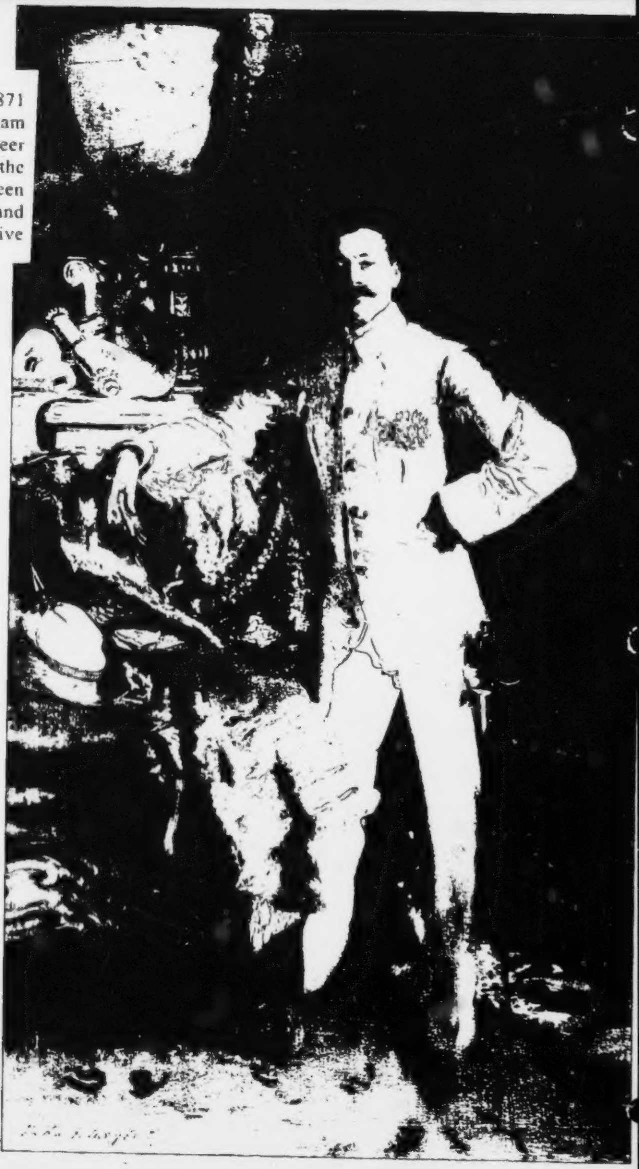
SINGAPORE

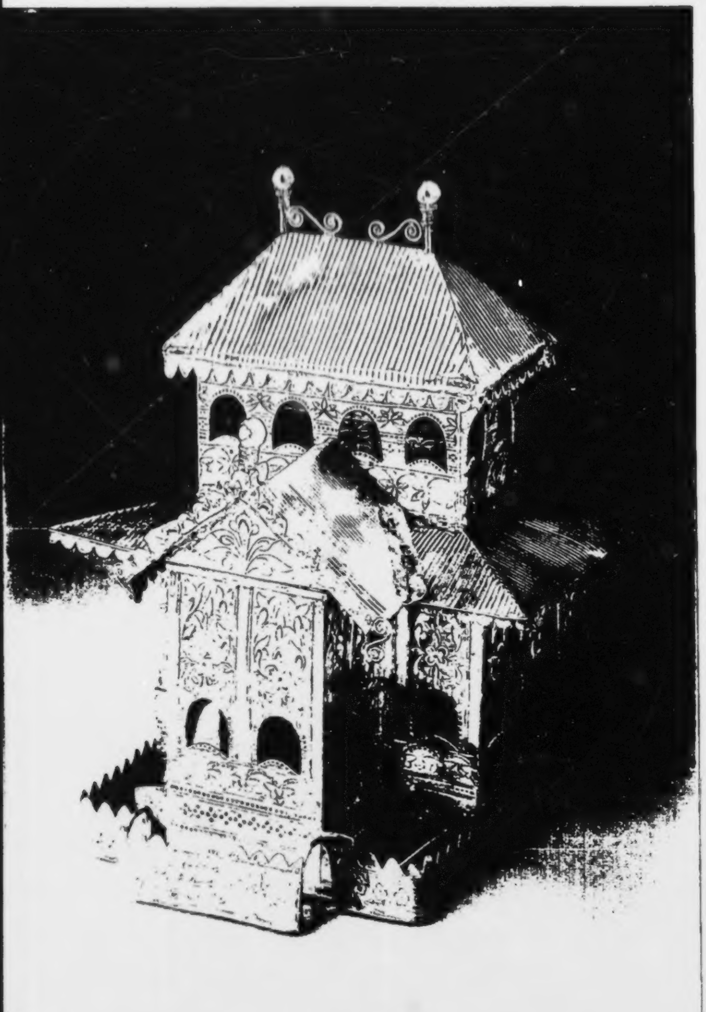
特价书展
BOOK FAIR

Trishaw still ply the streets of Singapore, they cater mainly to the tourist industry.

SINGAPORE
THE MERLION

Sir Frank Swettenham(1850-1946) arrived in Singapore as a civil service cadet in 1871 and rose in stature to become the Governor of Singapore in 1901. Sir Frank Swettenham was known for being the first and only Governor of Singapore who spent his entire career in the Straits Civil Service. He possessed an accurate and extensive knowledge of the history and language of the native population of the Straits Settlements. He was a keen writer and his books *The Real Malay* and *Malay Sketches* served as a guide to Malaya and the Malay world. As a historian, his work *British Malaya*, is often quoted for its extensive details on the history of Malaya and the Federated Malay States.





Silver model of a house, Riau Archipelago

SINGAPORE

Kwan Im Temple, a popular place for worshippers seeking good luck, health and fortune.

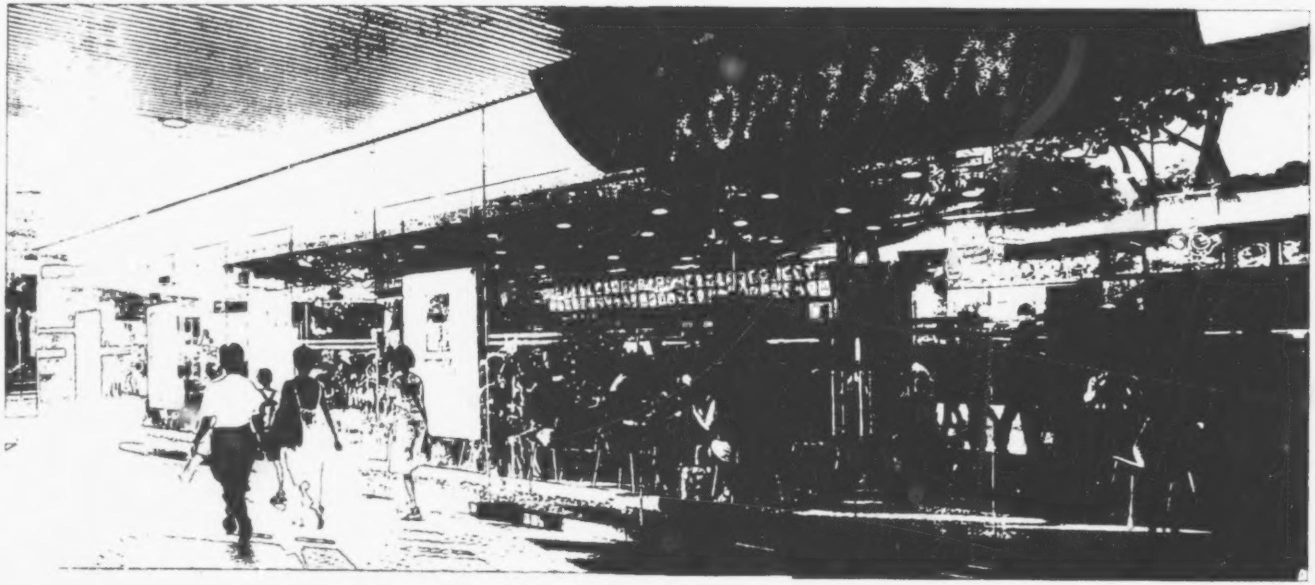
SINGAPORE THE MERLION

Dear Amanda,

Greetings from Singapore! Tiger Balm is kind of a cross between Ben-gay & Vick's Vaporub – the Chinese use it for everything & the founders of the company are billionaires. The dragon is a symbol for good luck, so that's why there's one decorating the villa. Singapore's about 90% ethnic Chinese, but the official language is English, so it's pretty easy to get around. Hope your summer's been fun, mine's been great! Ms. Dall

Haw Par Villa, created by the founders of Tiger Balm.

Singapore



FOOD COURT, SINGAPORE

Modern, air conditioned food courts offering a wide variety of local dishes are conveniently located throughout Singapore.

Dear Ryan,

You'd like Singapore - according to statistics there's someone eating 24 hours a day! This restaurant was next to our hotel. It's open 24 hours + has every kind of food - American, Chinese, Malay, Indian etc. My favorite place was where you could get juice made from any kind of fruit. I got papaya + watermelon mixed. It sounds like a strange combination but it was good! Singapore was fun + Malaysia's even better. I'm sitting on the beach right now. Hope your summer's going well! Ms. Dahl

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THE NATIONAL UNIVERSITY
of SINGAPORE

Founded 1905

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SINGAPORE
新加坡

SINGAPORE

Chinatown, where the historic buildings have been lovingly conserved.

SINGAPORE · THE MERLION ·

Dear Shannon,

Every city we've visited has a Chinatown because there are so many Chinese people. Singapore's about 90% Chinese + Malaysia's 30% Chinese. There's so much to see in Chinatown - pharmacies with herbal medicine, Buddhist shrines, dried-food shops (squid to figs) + religious shops where you can buy paper objects to burn as offerings to your ancestors. The variety is stunning. This is also the best place to buy knockoff t-shirts bags + watches. You can get a Polo shirt for $5! Needless to say, the experience has been amazing. MS!

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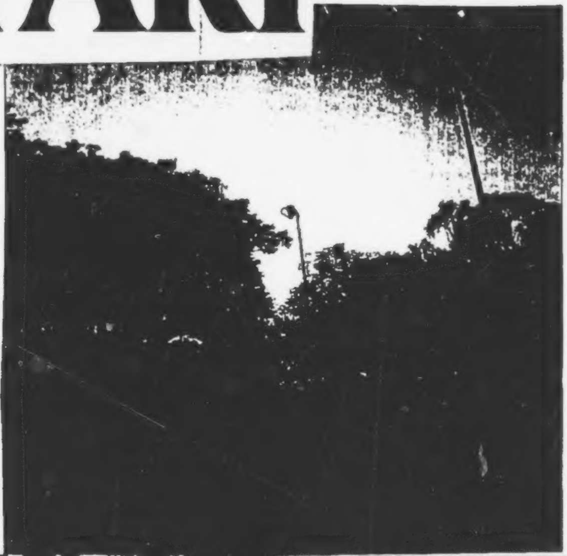
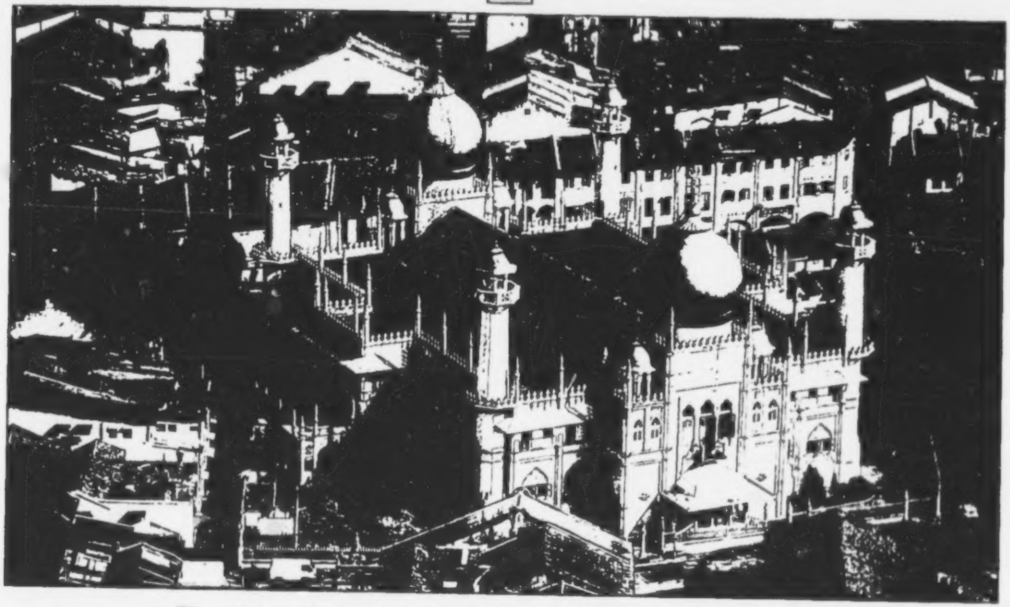
NIGHT SAFARI



SINGAPORE
新加坡



SINGAPORE

The Sultan Mosque in Kampong Glam is at the heart of Singapore's Muslim community

Dear Mom,

Even though the population of Singapore is overwhelmingly Chinese (77%), they have a racial harmony program that encourages the ethnic minorities, mostly Muslim Malays + Hindu Tamils, to practice their religions + express themselves culturally. I'm not sure how well it works, but the temples + mosques are fantastic! This temple is in Chinatown, but there is also a Little India section of town. I went there last night and it was packed with men on their day off. All the women were either at home or back in India.

Devotees at Sri Mariamman Temple.
Pagoda Street - Chinatown

→

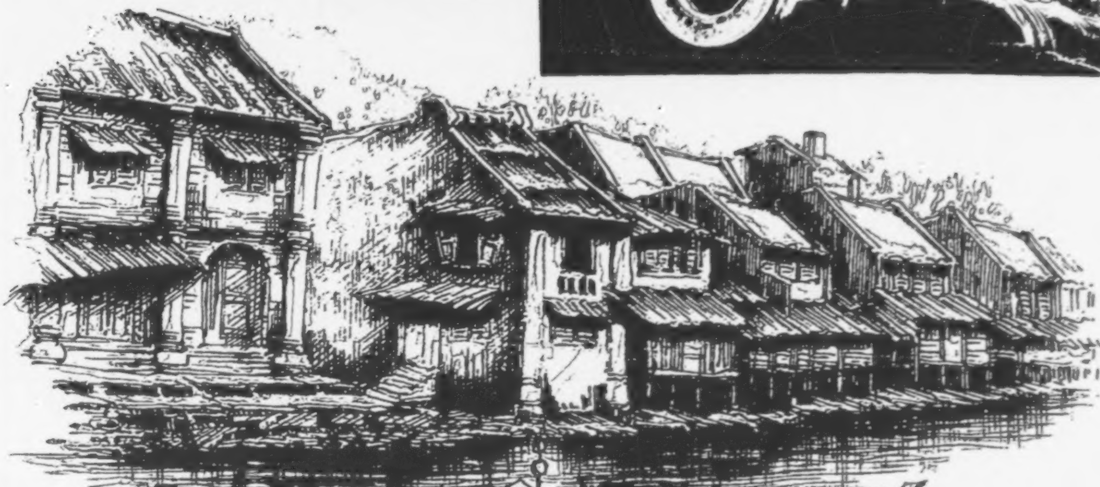
MALACCA

Malaysia's historic city

hotel Equatorial

⑥ A' Famosa

The hallmark of Malacca and perhaps the most photographed subject next to Stadhuys. Built by the Portuguese in 15 as a fortress it sustained severe structu damage during the Dutch invasion. T Dutch had set to destroy it but tim intervention by Sir Stamford Raffles in 18 saved what remains of A Famosa today.



WOOD.
malacca River, Malaysia.

BEST COPY AVAILABLE

MALACCA

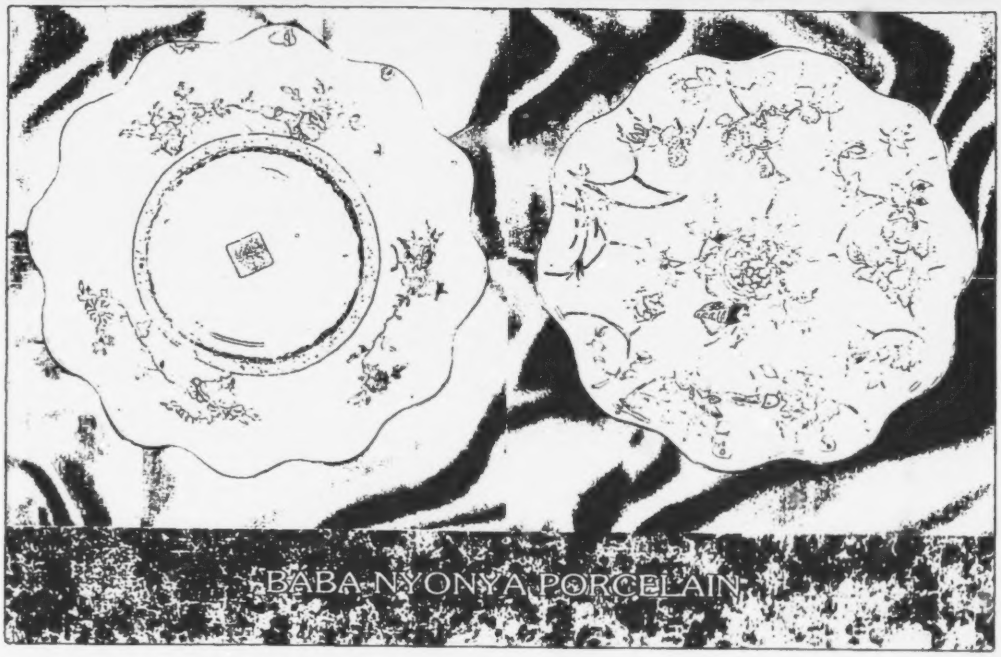
WHERE
ALL
BEGAN

Malacca is famed as the place where the history of Malaysia began. It was founded in 1396 by Parameswara, an exiled prince from Sumatra. It thrived as a port-of-call to many a ship and merchant from China, India, Arabia and Europe. In 1511, it fell into the hands of the Portuguese and subsequently to the Dutch in 1641, after a fierce battle with the former. In 1795, the Dutch relinquished control of Malacca to the British to prevent it from falling into the hands of the French, when the Netherlands was captured during the French Revolution. It was returned to the Dutch in 1818 under the Treaty of Vienna but was later exchanged by the British for Bencoleen, Sumatra. From 1826 onwards it was ruled by English East India Company in Culcutta together with Singapore and Penang under the Straits Settlements administration. After World War II, nationalistic sentiments began to spread in the country, culminating in the proclamation of independence by Tunku Abdul Rahman Putra Al-Haj, Malaysia's first Prime Minister at the Padang Pahlawan (Warrior's Field) at Bandar Hilir, Malacca on 20th February 1956.

Malacca is rich in history and the many relics of the past will take visitors on a nostalgic journey that goes back to 600 years of a glorious and colourful past.

Selamat Datang

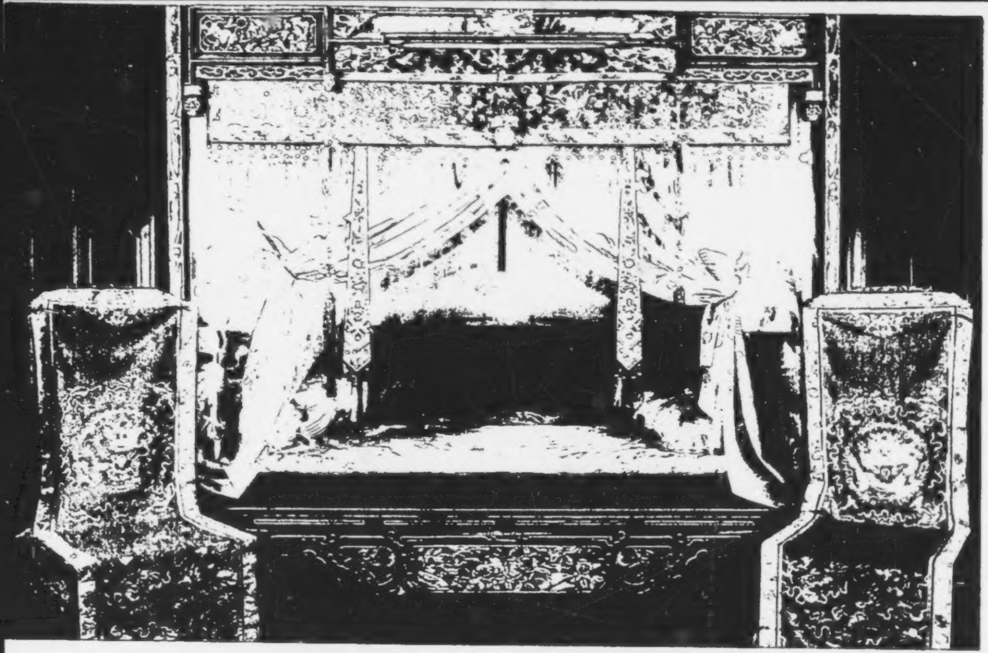
Chinese Junk and Village, Malacca, Malaysia.

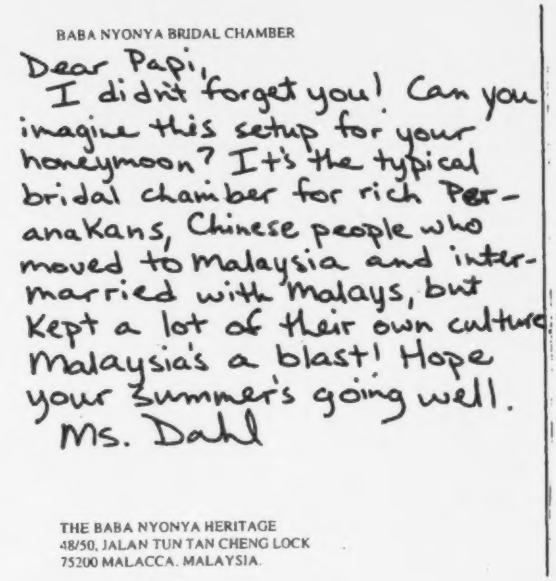


BABA NYONYA PORCELAIN

Dear Mom,
These are examples of the Chineseware from Malacca, where Chinese men intermarried with local women, but kept a lot of their traditions. I understand that 'real' Chinese people find the colors tacky! Melissa

THE BABA NYONYA HERITAGE
48/50, JALAN TUN TAN CHENG LOCK
75200 MALACCA, MALAYSIA

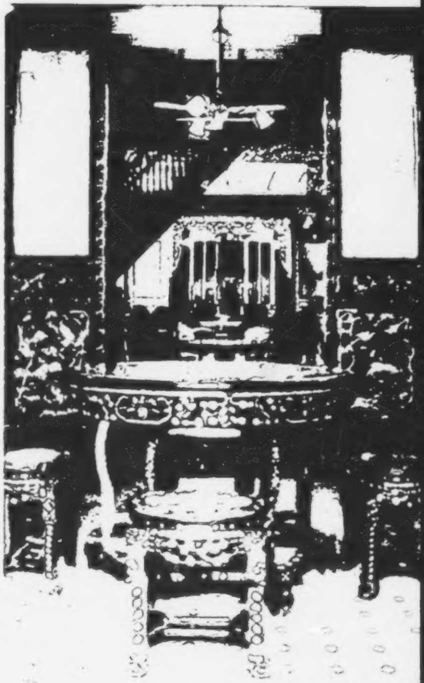


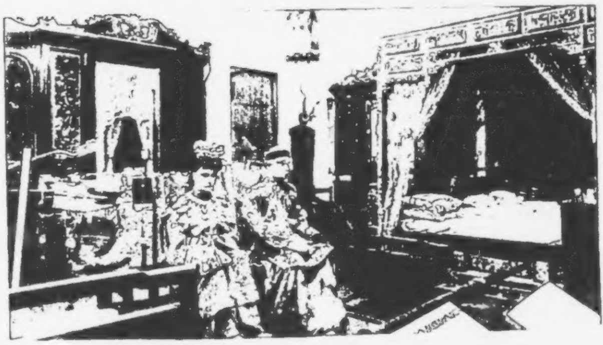


BABA NYONYA BRIDAL CHAMBER

Dear Papi,
I didn't forget you! Can you imagine this setup for your honeymoon? It's the typical bridal chamber for rich Peranakans, Chinese people who moved to Malaysia and intermarried with Malays, but kept a lot of their own cultur
Malaysia's a blast! Hope your summer's going well.
Ms. Dahl

THE BABA NYONYA HERITAGE
48/50, JALAN TUN TAN CHENG LOCK
75200 MALACCA, MALAYSIA.





THE *Baba Nyonya Heritage* MUSEUM
峇峇娘惹博物館

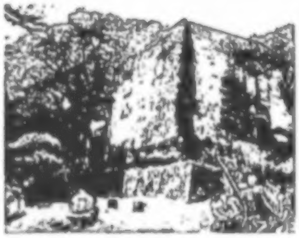
48 & 50, Jalan Tun Tan Cheng Lock,
75200 Malacca. Malaysia.
Tel: 06-2831273

The statue of St. Francis Xavier stands sentinel atop St. Paul's Hill in Melaka with the chapel of St. Paul in the background.

Dear Rachelle,

St. Francis Xavier brought Catholicism to Malaysia & China - did he bring it to the Philippines as well? We spent the weekend in Melaka, Malaysia's oldest city. I climbed St. Peter's hill & saw the statue of St. Francis Xavier & thought of you. I know you'd have liked it there. The people here are wonderful & the scenery is great, but the best part of Malaysia is the food! It's a combination of Indian, Chinese & Malay - YUM! I'm trying not to come back fatter, but it's a struggle!

Hope your summer's going well. Ms Dell



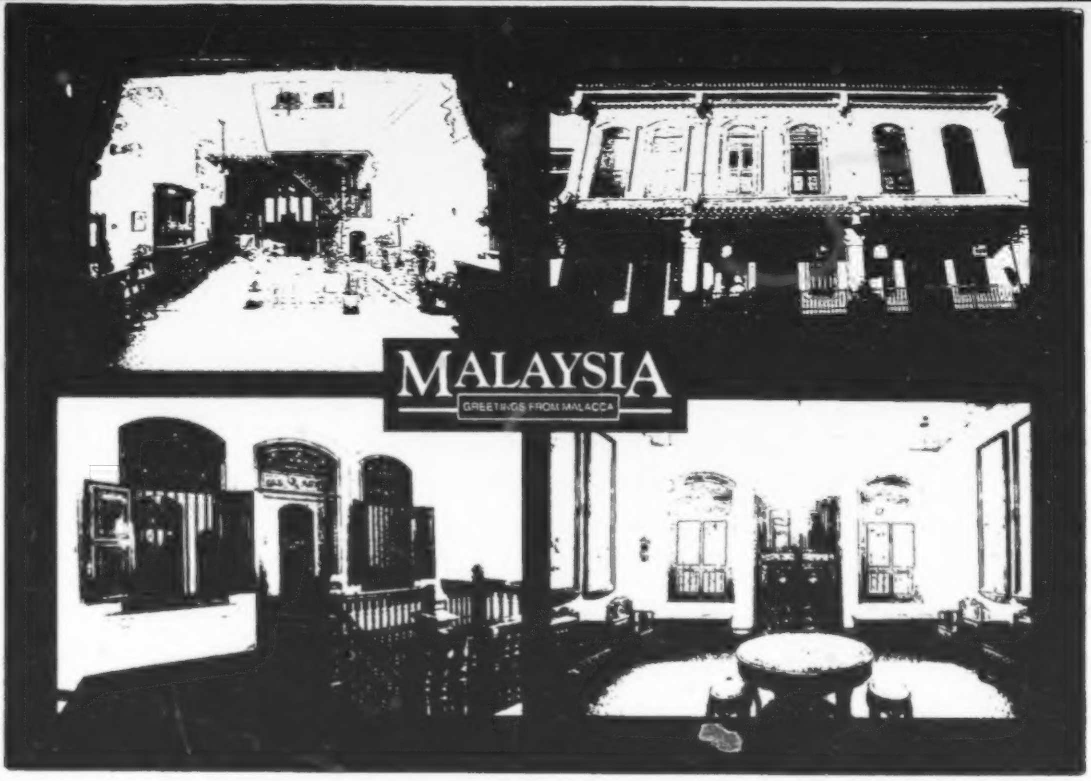
⑤ **St. Paul's Church**

Built by a Portuguese captain by the name of Duarte Coelho. The chapel was turned by the Dutch into a burial ground for their noble dead and renamed 'St. Paul's Church' from the Portuguese's 'Our Lady Of The Hill'.

St. Francis Xavier was briefly enshrined in the open grave in 1553 before being shipped to Goa, India.

④ **St. Francis Xavier's Church**

Built in 1849 by Reverend Farve, a Frenchman, the Gothic-towered church is dedicated to St. Francis Xavier. Known as the 'Apostle of the East', St. Francis Xavier is well-remembered for the missionary work spreading Catholicism to Southeast Asia in the 16th Century.



AIR MAIL PAR AVION

Kuala Lumpur
Butterfly Park

Greetings From Malaysia

← Soaked by Borneo rain!

Dear Karina,

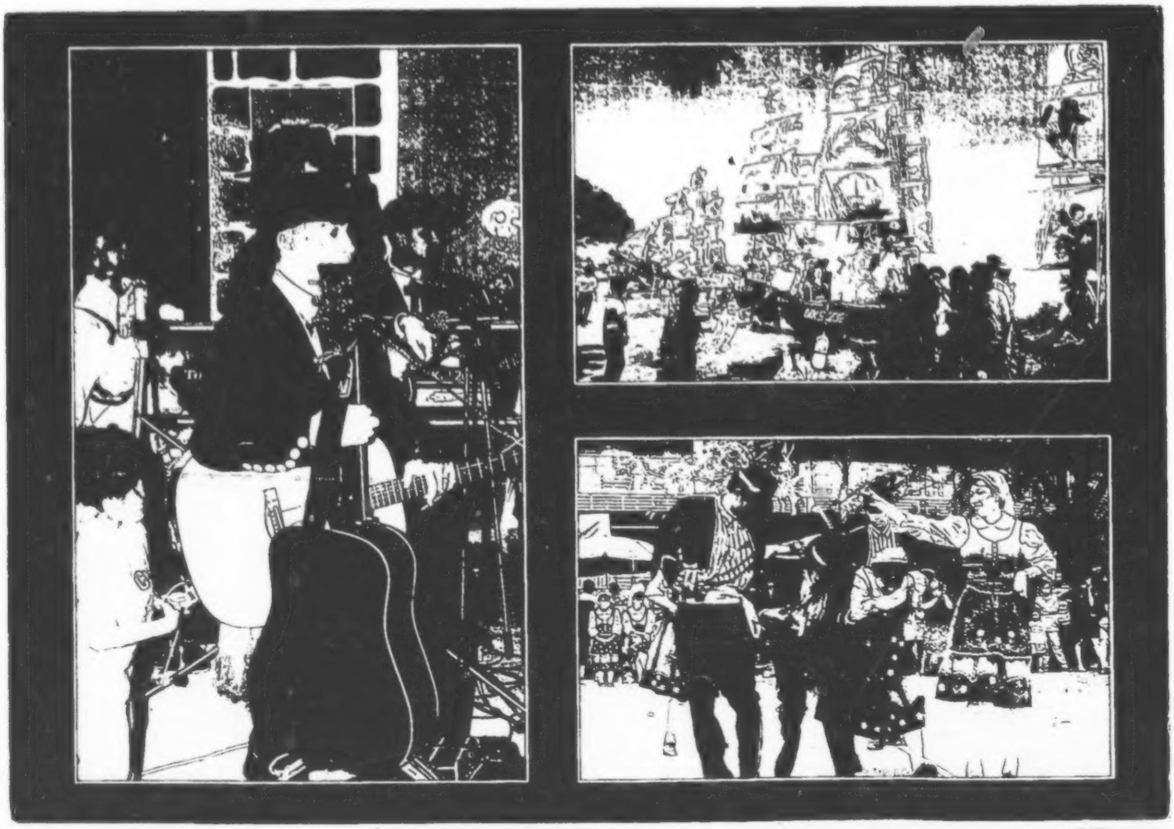
This is an old home in the style that the Chinese used to use in Malacca. The Portuguese were here too, so I think that's why the house reminded me of Mexican homes, especially the courtyard area with the fountain. A lot of Malaysia reminds me of Mexico, partly because it's hot, but also the pace of life, the way the streets look + the hospitality of the people.

172 This Baba Heritage House is a fine example of early lifestyle of the rich and famous Chinese Baba of Malacca.

Dear Tony,

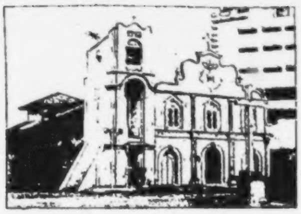
There's still a small group of people in Melaka that speak 15th century Portuguese! They're the descendents of the original Portuguese settlers (all men) & local women. Although the national religion is Islam, these people are Roman Catholics. We went to their neighborhood for dinner & a cultural show, which was dancing & singing. Their traditional clothing comes from Portugal & is much too heavy for this climate. You should have seen them sweat! We actually saw the older man on this postcard perform. He was the owner of the restaurant where we ate - his name is Papa Joe. Take care of yourself! Ms. Dall

The annual Festival of San Pedro is celebrated with much singing and dancing by the Portuguese fishing community in Melaka to commemorate the birth of their patron saint, Saint Pedro.



Kuala Lumpur
Butterfly Park

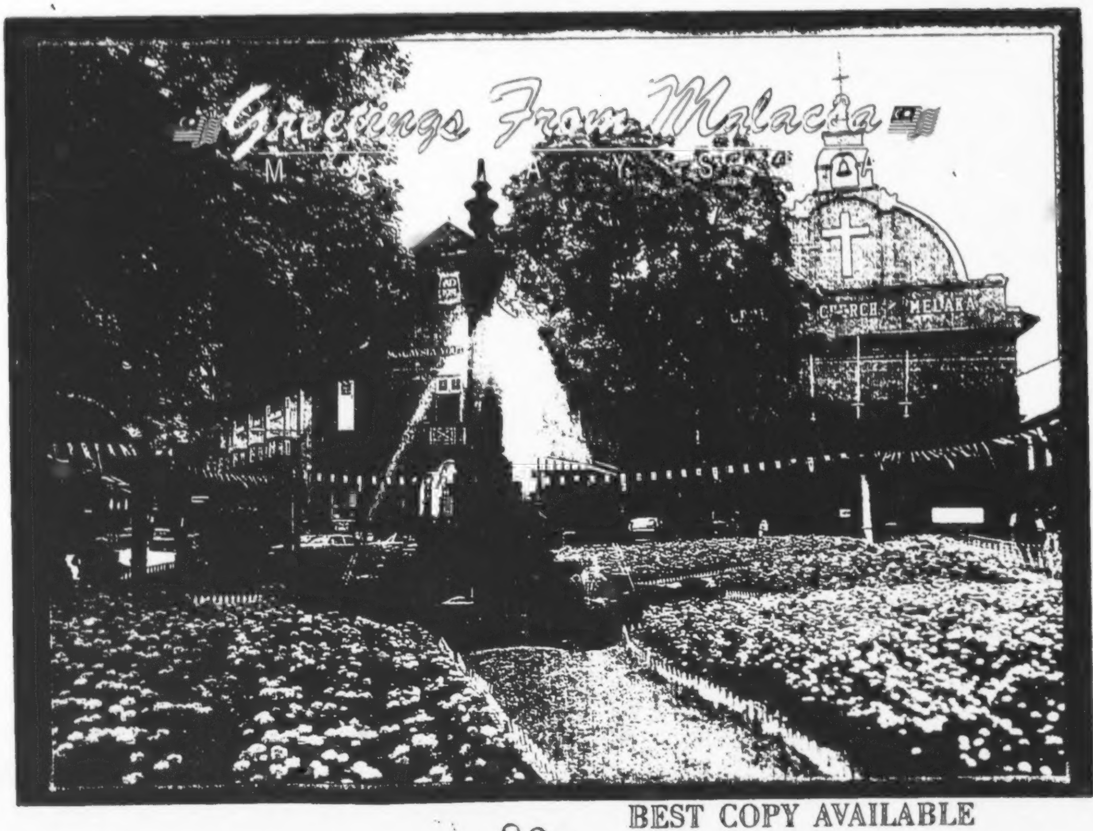
Dear Trevor,
This church was built by the Dutch in 1753. According to the story, they were worried about prospering. The Chinese people living there told them to paint their buildings red, since red is a 'good luck' color. The Dutch followed their advice + did very well! Hope your summer is going well - I'm having a wonderful time!
Mrs. Dall



⑲ **St. Peter's Church**

Built in 1710 during the Dutch occupation in Malacca. It is the oldest Roman Catholic church in Malaysia and it was built on a piece of land donated by a Dutch gentleman, Maryber Franz Amboer. Its façade and decor has a combination of Eastern and Western architecture. One of its bells was cast in Goa in 1608.

324 · The Dutch Square in Malacca is famous for its red buildings. In the foreground is the Queen Victoria's fountain which was erected in 1901 to commemorate Queen Victoria's Diamond Jubilee.



25

The colourful and intricate tiles on the steps of this kampong house are typical of traditional Malay homes in Melaka.

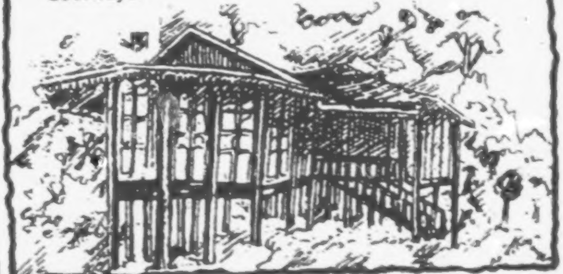
Dear Sam,
This is a traditional house in the countryside, but most Malaysians today live in the cities, which are modern + bustling. Don't let the blue skies fool you. There's a 'wet' season + a 'dry' season. Right now is the dry season + I'm looking out my hotel window at one of the strongest downpours I've ever seen. There's lightning + the thunder sounds like it's right overhead - it's that loud! It'll only last for an hour or so, though. I'm in the third week of the trip + so far, so good. I'm really enjoying myself + hope you're doing the same. Ms. Dall

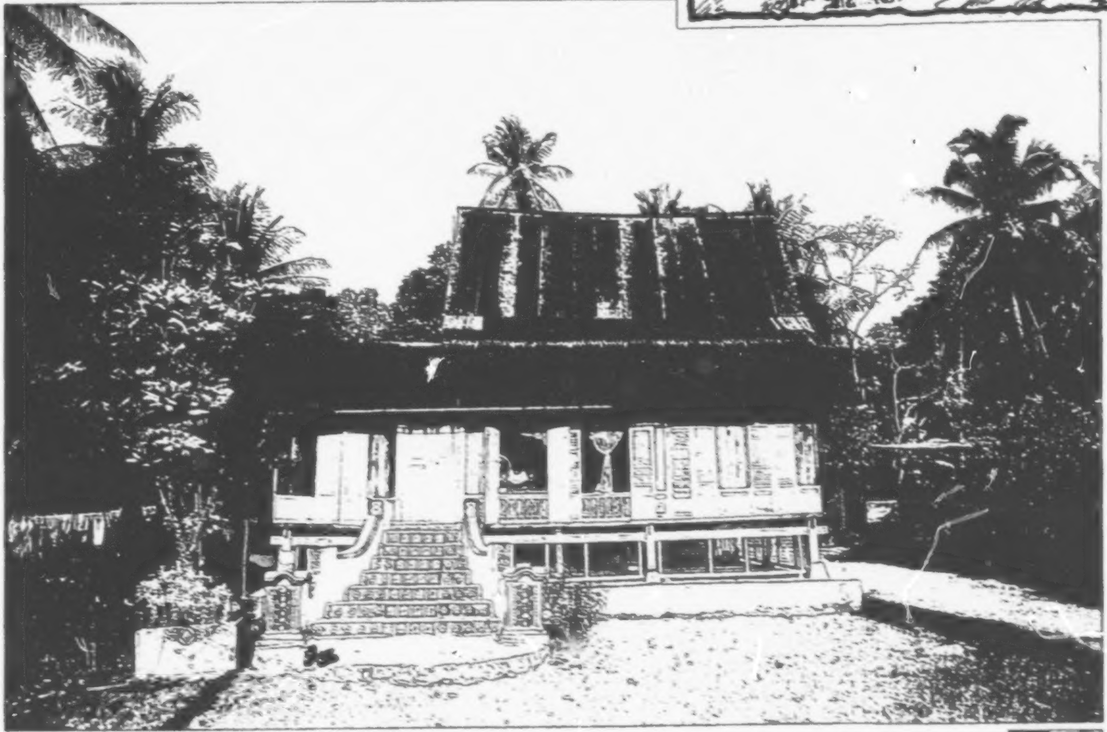
Malays

The house of an urban Malay family is a gracious structure well adapted to the climate. Like all local houses, it was built of wood. The Brooke era brought lofty ideas on columns, stucco, and indoor plumbing. Since the 1860s a few leading Malays families commissioned professional builders, often Chinese, to construct their stately homes; a few which may still be seen in Datus Road in Kuching.

From the humblest to the highest, Malay houses share certain characteristics. They are built on stilts; a visitor approaching from the front comes up a staircase. He announces his presence before he reaches the verandah. This may be quite small, or lead along the front of the house; it permits a stranger to wait until somebody welcomes him in.

The area designated for the men, official occasions and the entertainment of guests, is a front room that takes up the width of the house. Windows cut down to floor level admit the breeze to circulate among the seated people. Much artistic skill is lavished on the decoration of the stair and window railings, fascia boards under the eaves, ventilation grills above or beside doorways.





MALAYSIA

BEST COPY AVAILABLE

AIR MAIL PAR AVION

Greetings From Malaysia

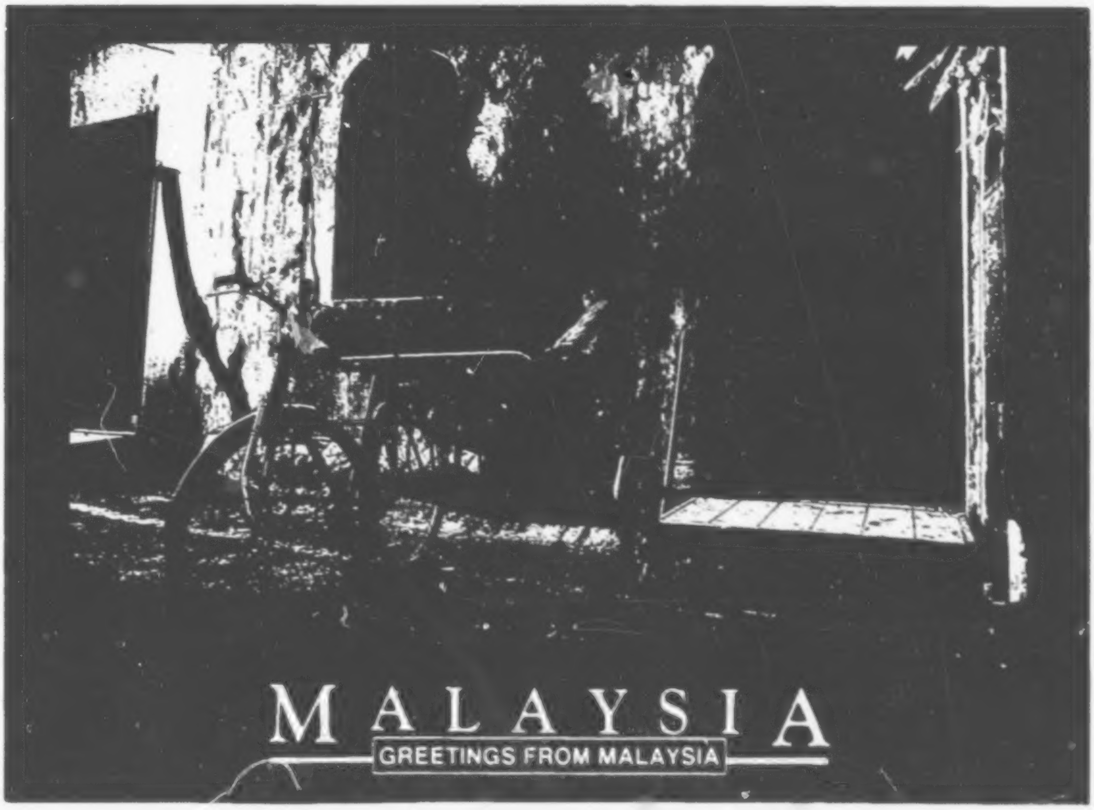
Kuala Lumpur
Butterfly Park

NANAS
Ananas comosus
50C
Malaysia

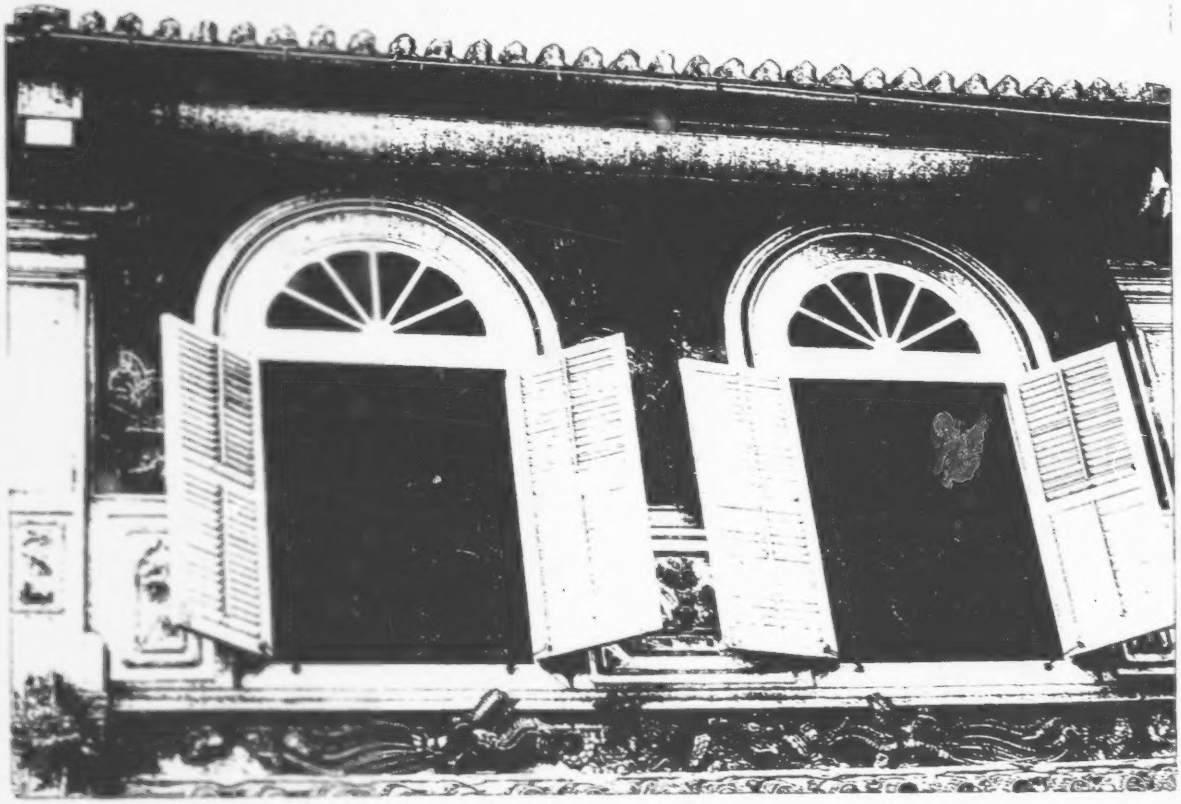
Dear David,
This is the way that people traveled in the southern town of Malacca before cars were common. Nowadays they're just for the tourists, but it was fun riding in them anyway! Some of the trishaws are decorated with lights & garlands. They look like disco Christmas trees! Have fun →

Ms Dall

031 - Trishaw owner at rest - Malacca



CLIMATE Typical equatorial climate, with daily temperatures ranging between 23°C and 32°C throughout the year in the lowlands. Rainfall is spread throughout the year, the wettest months (Landas season) being from November to February. Depending on the areas, rainfall averages between 2600mm and 4000mm/year.



Window of a traditional Baba terrace home in Melaka

Dear Rachel,
This is a window in Melaka,
Malaysia's oldest city. It was
ore of the biggest stops along
the Melacca Straits trading route
from Europe to Asia for centuries,
until Singapore's port got built
up. The Portuguese built a settlenent
there, then the Dutch, Chinese +
British. Today their descendants
still live there, along with Malays +
East Indians. Lots of the old
buildings are beautifully decorated.
It's also hot as blazes there! Hope
your summer was great.
Ms. Dall

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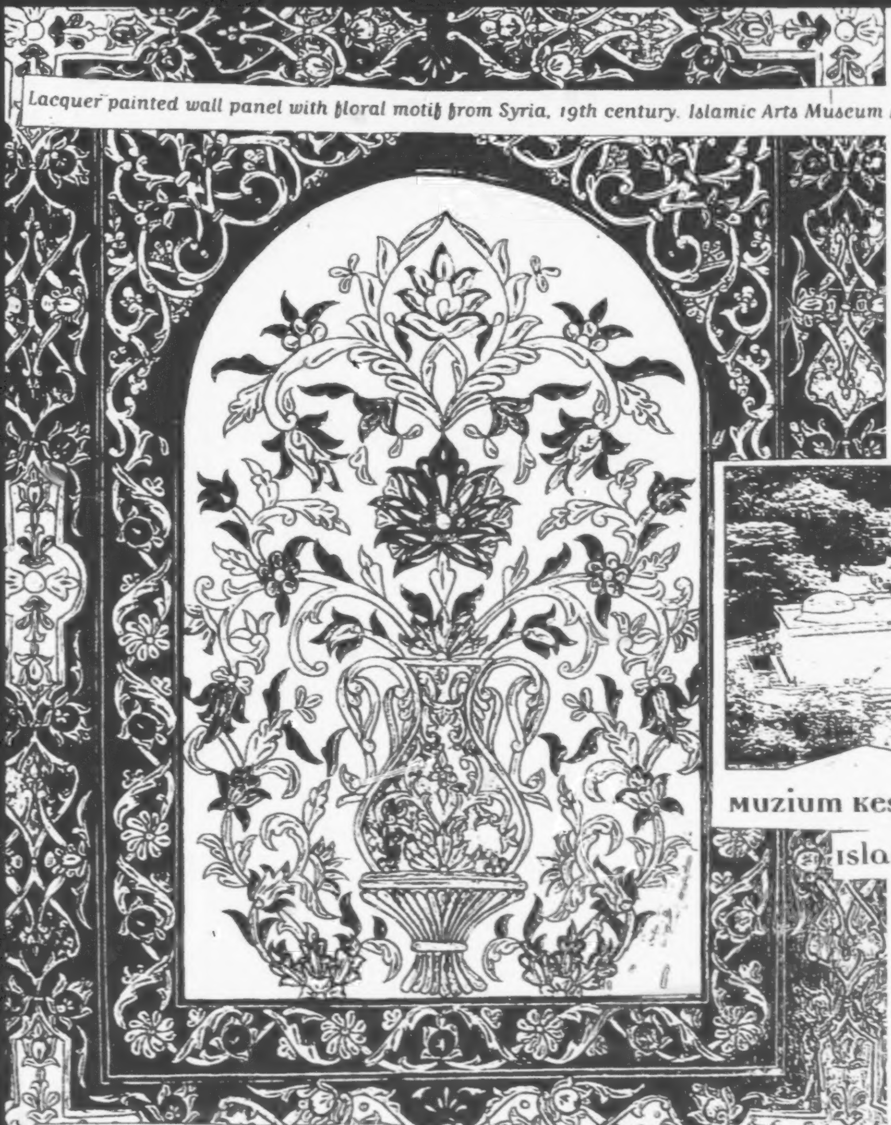
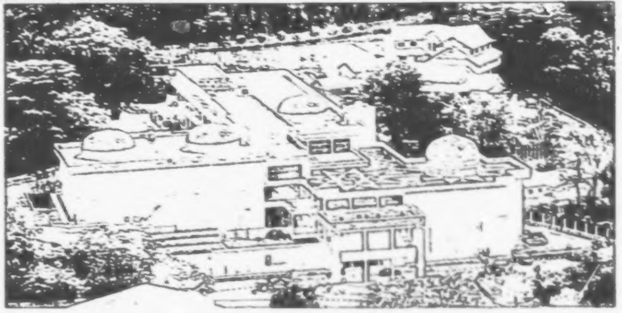


Lacquer painted wall panel with floral motif from Syria, 19th century. Islamic Arts Museum Malaysia.



Muzium Kesenian Islam Malaysia

Islamic Arts Museum Malaysia

Dear Tory,

Greetings from Malaysia! Islam is the official state religion + there's a beautiful Islamic Museum in the capitol city, Kuala Lumpur. It's against their religion to make human or animal figures, so over time Muslims have developed the most beautiful patterns using flowers + geometric lines. The museum has tapestries, clothing, ceramics, manuscripts, jewelry - you name it! I liked it so much the first time that I took my husband there when he came to join me. The best part is a courtyard in the middle of the museum with a blue tiled pool. The walls of the courtyard are white + the designs in the pool combined with the sounds of the water splashing from the fountain help soothe + cool you, since every day in Malaysia is a hot one! Take care, Ms Dell

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La Bodega
tapas y vinos

KL's First authentic Spanish Bistro & Tapas Bar

Dear November,

After three weeks here one of my friends was so homesick she just couldn't take another Asian meal (No more fish sauce!) so we went to tapas. Pretty American, right? There's a neighborhood here called Bangsar that you'd love - lots of trendy restaurants & coffeeshops, with shopping nearby. It's full of upscale young people on Friday & Saturday night & was even lively on Sunday because they have a night market. More later... Melissa

14-16 Jalan Telawi Dua, Bangsar Baru, 59100 Kuala Lumpur
Phone: 2287 8318 Web: www.bodega.com.my Hours: 12pm – 1am, 7 days

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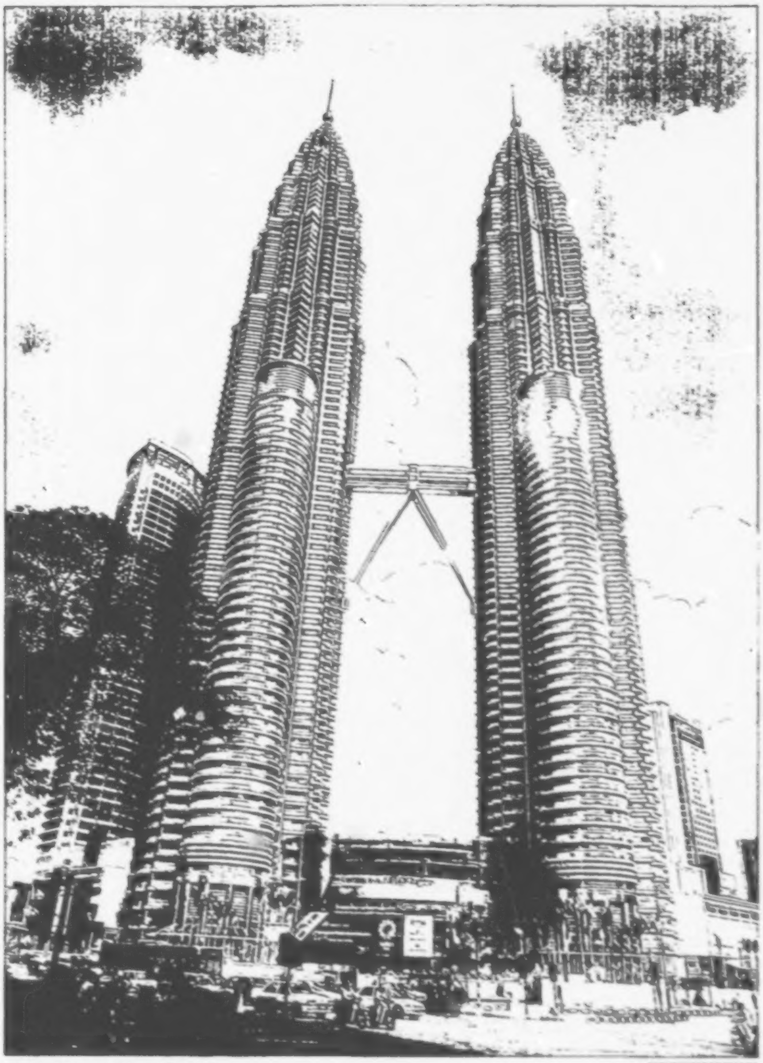

MALAYSIA

Rising to a height of 451 9 meters above sea-level, the lofty Petronas Twin Towers in Kuala Lumpur is the city's most significant landmark

Dear J.C. -

Take a look at the tallest buildings in the world! You can't go all the way to the top, but we did go up to the skybridge & walk across from one building to the other on the 41st floor. There's a shopping mall in the short building between the towers. They've got lots of boutiques with the latest styles for men & women - you'd love it! I've had a great time in Malaysia. The people are friendly & the food is great! I'm looking forward to starting a new year & I bet you are too

---

MUZIUM KESENIAN ISLAM MALAYSIA

Galeri Utama
Main Galleries
Tuesday 14/08/2001 12:21:06 RM 8.00
DEWASA/Adult
SAH UNTUK/Valid for
Islamic Arts Exhibition

AA079319

GOVERNMENT Malaysia is a constitutional monarchy, with a unique system of rotation of Kings, chosen every 5 years from among nine State Hereditary Rulers (Sultans). Parliament is selected every 5 years by universal suffrage and is headed by the Prime Minister. Sarawak, as every other state, has an elected parliament headed by a Chief Minister.

DATO' HAJI HUSNI HANADZLAH
Ahli Parlimen Tambun

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Sg. Rokam, 31350 Ipoh,
Perak Darul Ridzuan.
Tel : 05-312 5306 / 012-501 5557
E-mail : hjhusni@pc.jaring.my

Pejabat :
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Bandar Ipoh Raya, 30000 Ipoh,
Perak Darul Ridzuan.
Tel : 05-241 3852 / 241 8124
Fax : 05-241 6924

P. Komala Devi
B. Econs (Mal.), LL.B. Hons. (Lond.), CLP (Mal.)
Member of Parliament, Kapar

Office:
26-B, Jalan SS 21/62, Damansara Utama
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fax : +603 3344 0194
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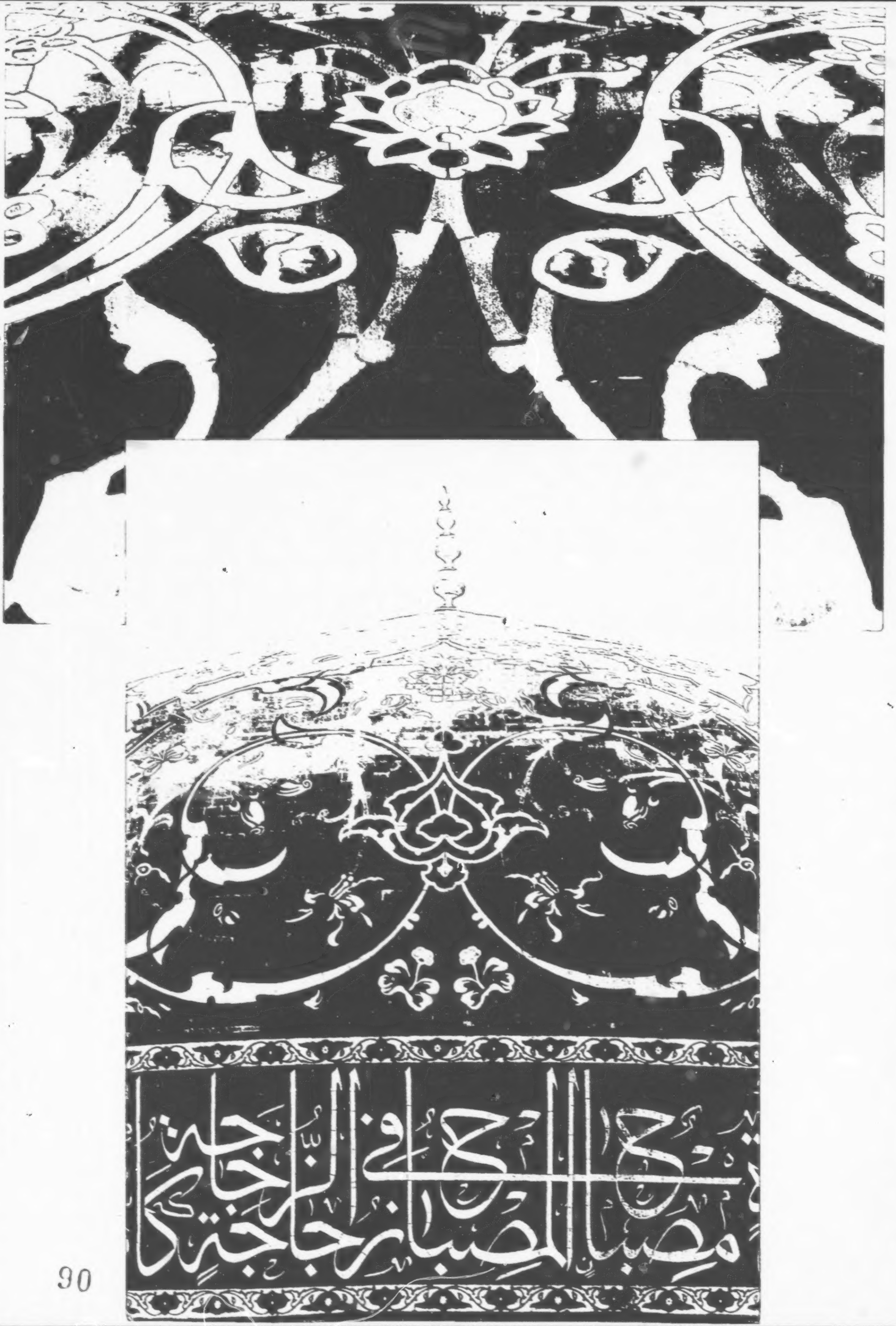
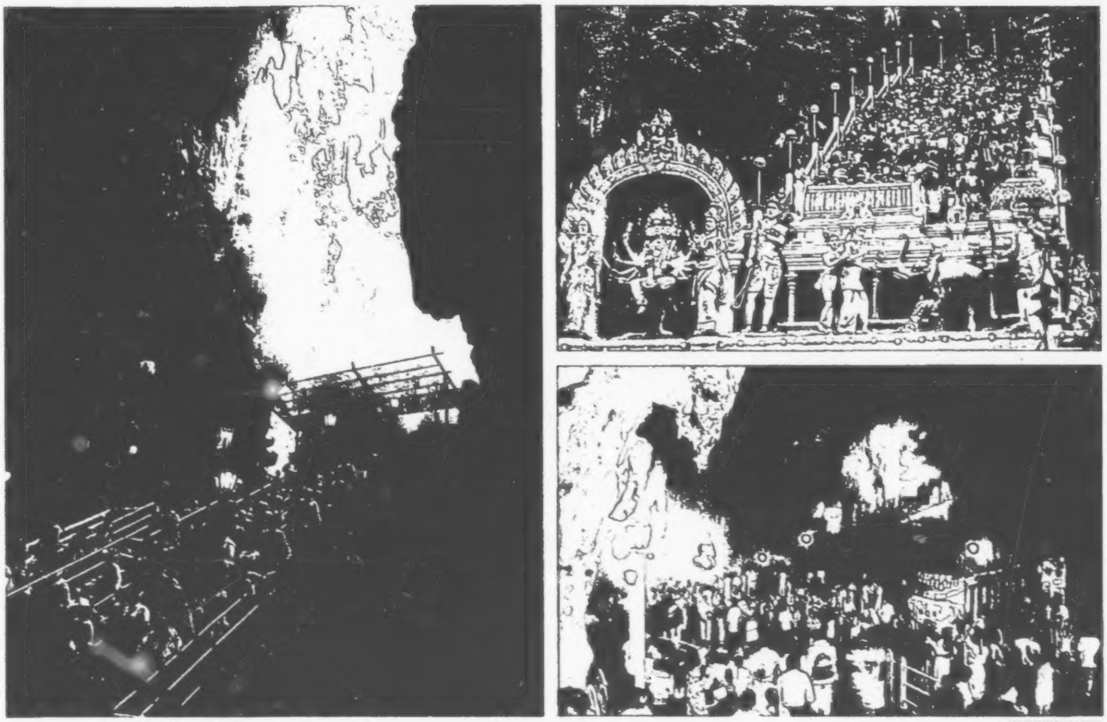

مصباح المصباح في زجاجة الزجاجة كا



MALAYSIA

The Hindu religions festival of Thaipusam is celebrated annually at the Batu Caves, located 11 kms north of the city of Kuala Lumpur, where ascending the 272 steps to the top, the visitor will find a Hindu Shrine.

Dear Gabby,

There's a huge Indian (from India) population in Malaysia - about 2 million. Every year at Thaipusam, they carry a statue of one of the Gods from his home in downtown Kuala Lumpur to the shrine at the Batu Caves. They pour coconut water on the streets to purify them & lots of people do pennance for the God, like carry heavy objects or even piercing their skin. They do all of these acts to show their devotion. Besides the Indians, there are Chinese, Malay & indigenous people in Malaysia. Sometimes it's hard, but they all try to get along. Mrs. Dall

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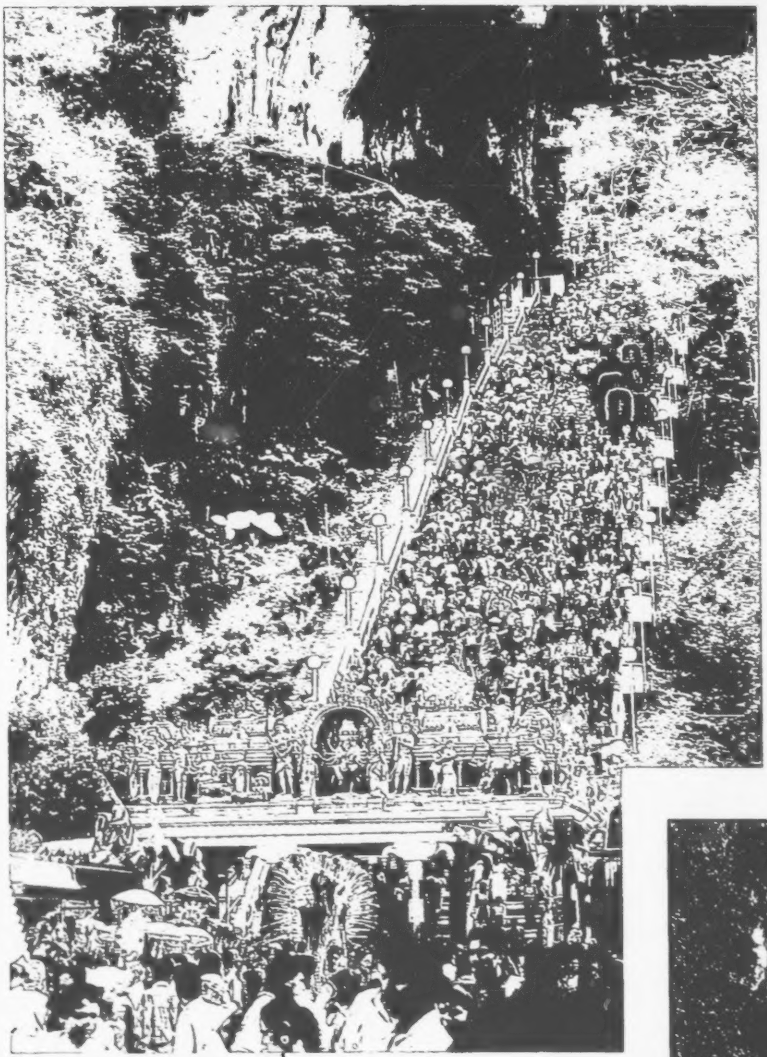
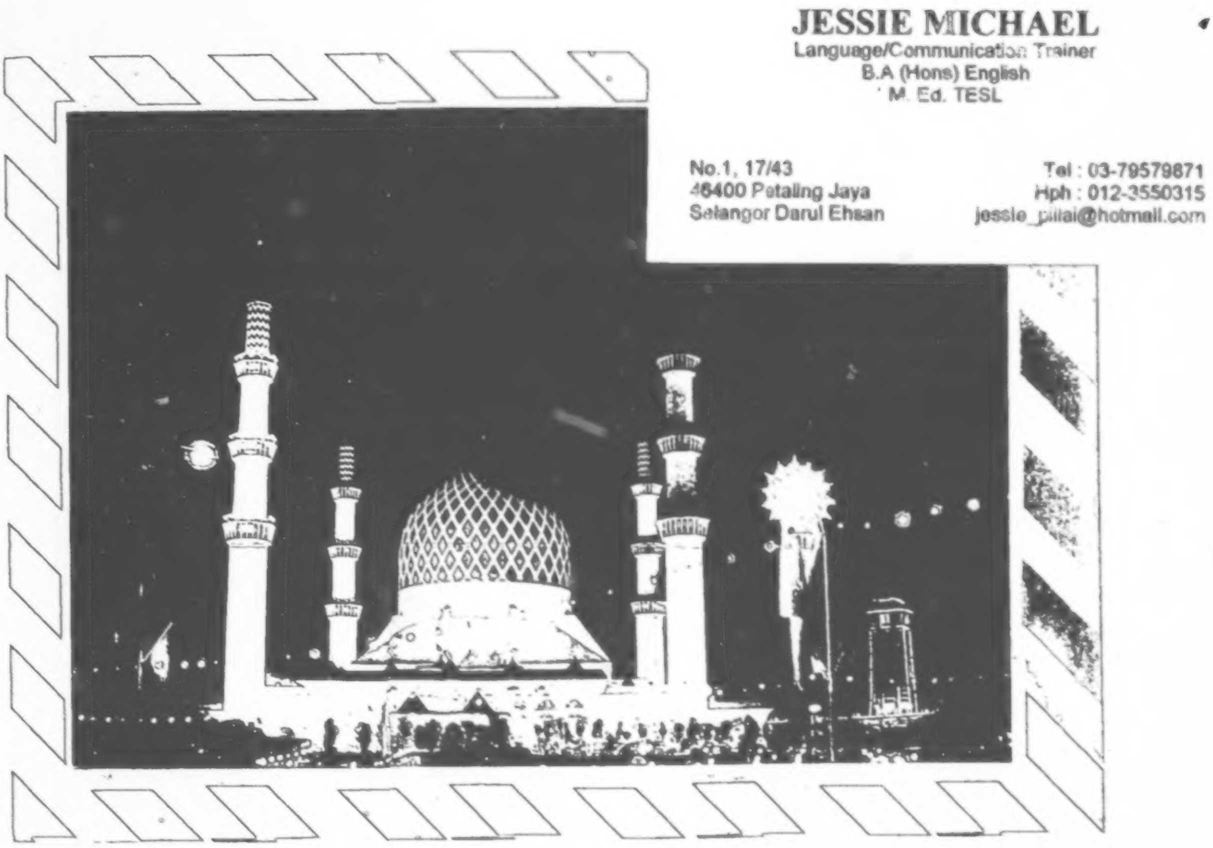


MALAYSIA



JESSIE MICHAEL
Language/Communication Trainer
B.A (Hons) English
M. Ed. TESL

No.1, 17/43
46400 Petaling Jaya
Selangor Darul Ehsan

Tel : 03-79579871
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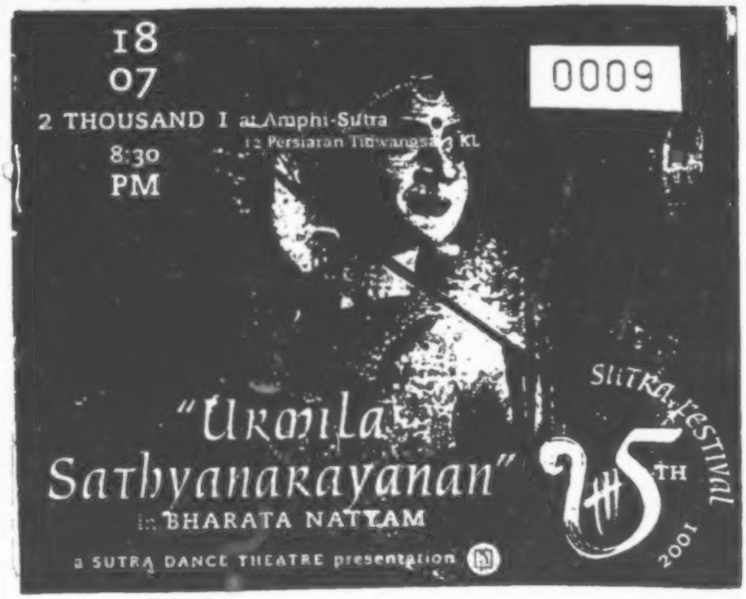
jessie_pillai@hotmail.com



18
07
2 THOUSAND 1 at Amphi-Sutra
12 Persiaran Titiwangsa KL
8:30
PM

0009

"Urmila Sathyanarayanan"
in BHARATA NATYAM

a SUTRA DANCE THEATRE presentation

Sutra Festival
15TH
2001

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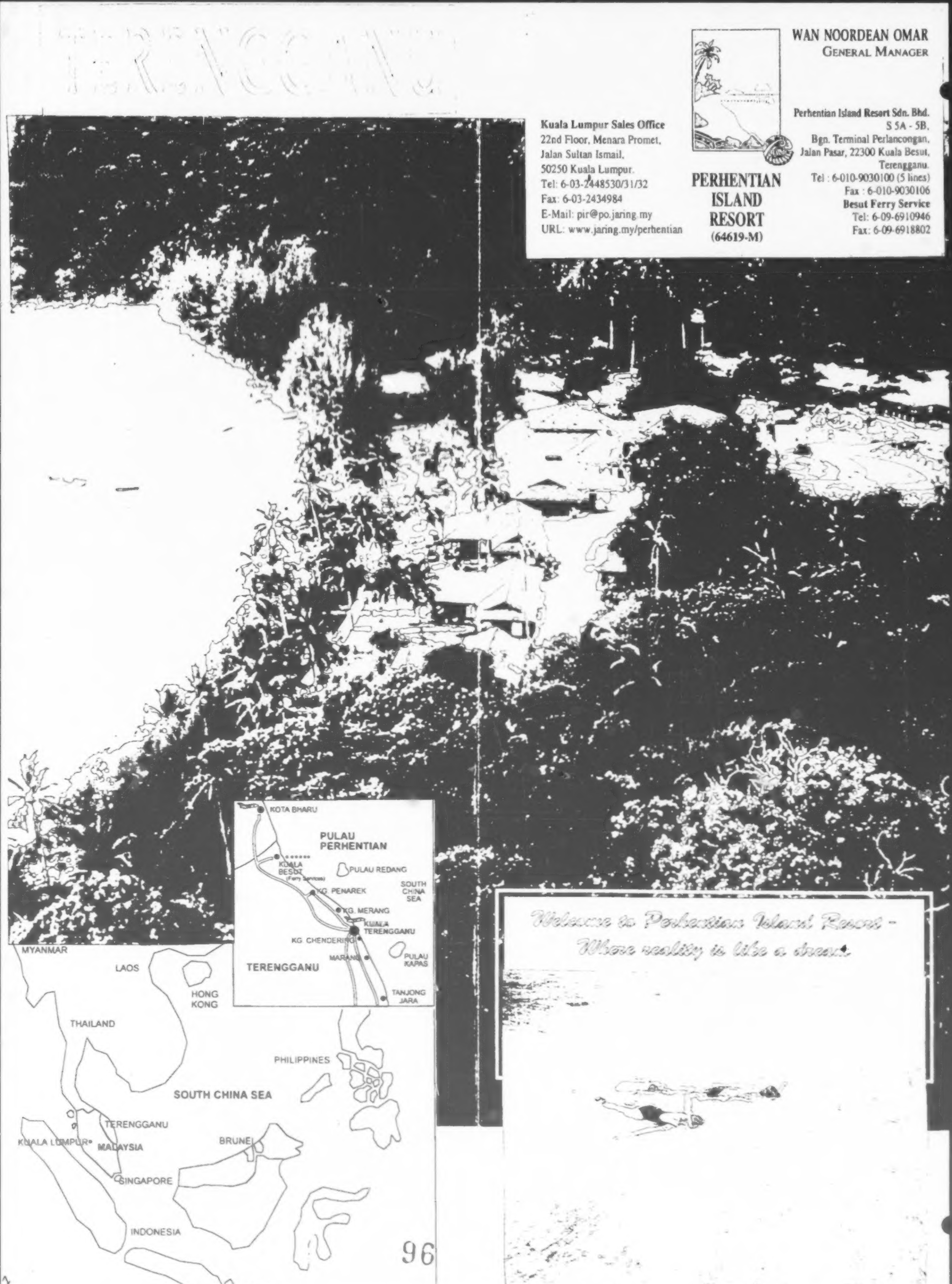
MALAYSIA

As part of the National Marine Park, Puala Perhentian Besar, off the coast of Terengganu is a haven for lovers of water sports.

Dear Ivy,

This beach was so beautiful I stayed there twice - once with my teacher group + then I took my husband back there. You can go snorkelling along a coral reef right from the beach. One day we chartered a small boat to a coral reef on a smaller island + on the way back the boat captain motored the boat around looking for sea turtles. Can you believe I jumped off the boat into 30 feet of ocean to swim with turtles? Neither could I!

Ms. Dall



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(64619-M)

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Terengganu.
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Fax : 6-010-9030106
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Fax: 6-09-6918802

Welcome to Perhentian Island Resort -
Where reality is like a dream

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KUALA BESUT
(Ferry Services)
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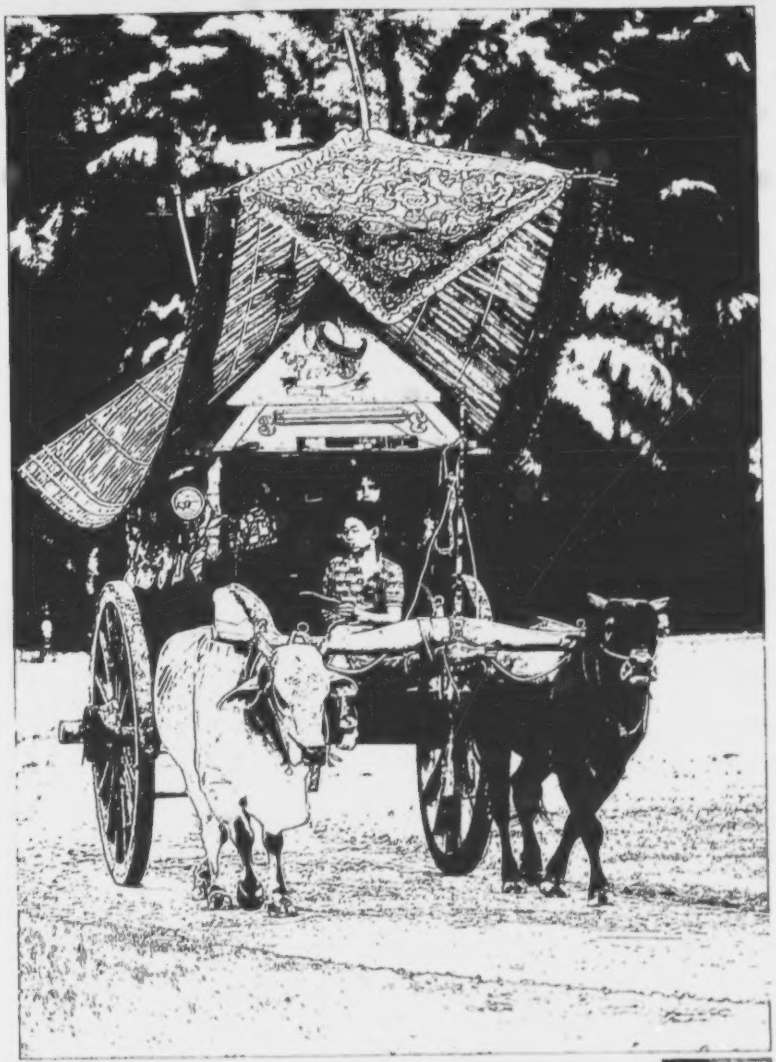
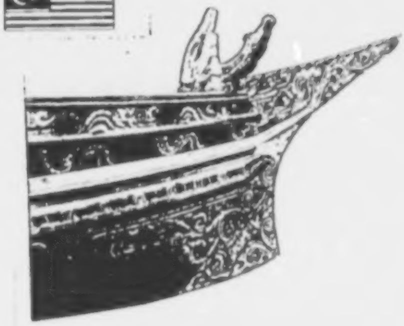
SOUTH CHINA SEA
KG. PENAREK
KG. MERANG
KUALA TERENGGANU
KG. CHENDERING
MARANG
PULAU KAPAS
TERENGGANU
TANJONG JARA
MYANMAR
LAOS
HONG KONG
THAILAND
PHILIPPINES
SOUTH CHINA SEA
TERENGGANU
KUALA LUMPUR
MALAYSIA
BRUNEI
SINGAPORE
INDONESIA



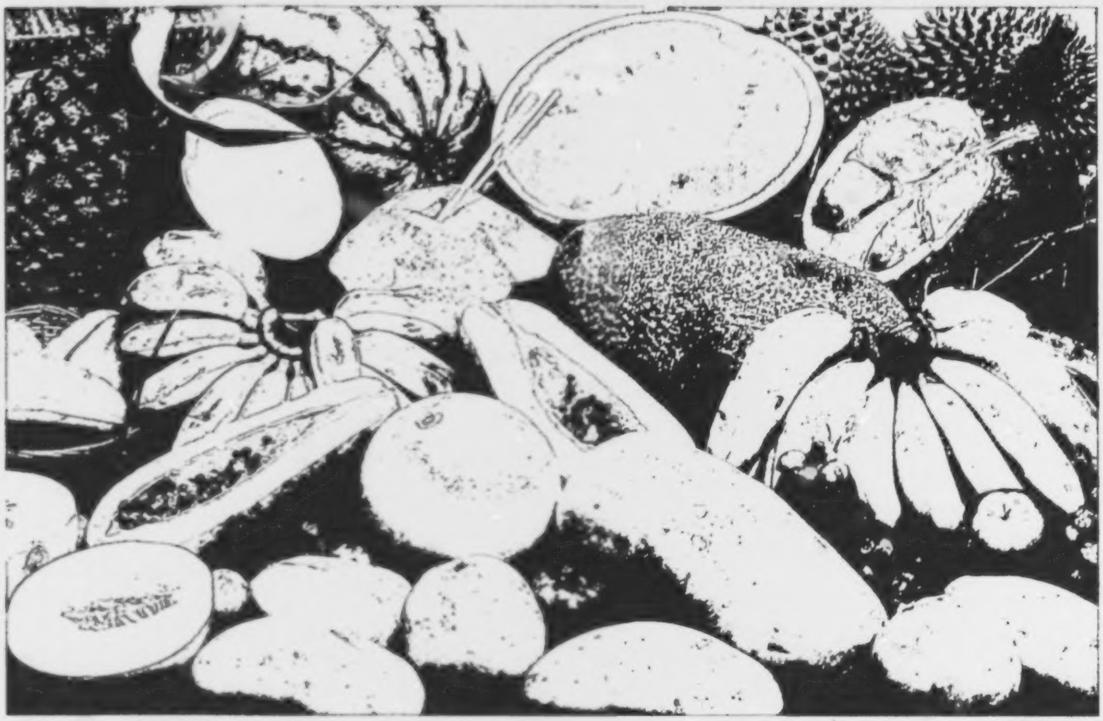
MALAYSIA

Elegant and charming bullock carts in Malaysia were an established and important mode of transportation in years gone by



Dear Jessie,

I don't think anyone here gets around like this anymore, but it is picturesque, isn't it? Malaysia is much more modern than I thought it would be. They've really been hit hard by the Asian Financial Crisis, but they're building roads, rail systems + upgrading schools at a rapid rate. The official goal is to bring up the standard for all Malaysians, which I think is noble. It's fun here too, with lots of culture + night life! Hope your summer's going swimmingly. Hasta luego, M S. Dahl



MALAYSIA

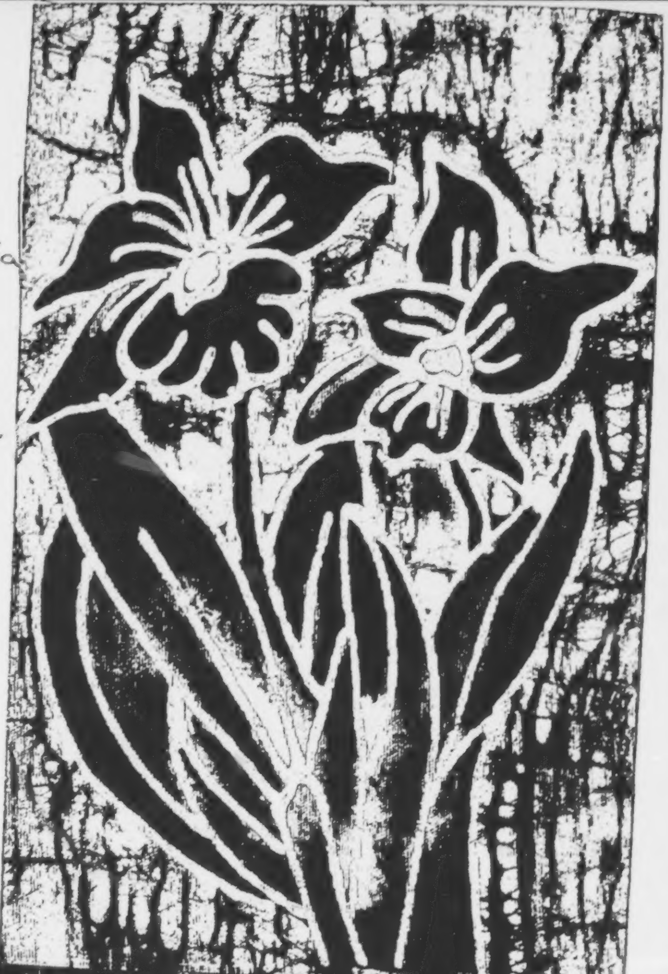
Malaysian fruits

Dear Chad,

There's a lot of fruit here that I've never seen before + I'm trying everything! Last night I tried durian, which is the spikey looking fruit in the top right corner. It's famous for its smell - think of old sweaty gym socks left in your locker for a month + then multiply by ten. It's so bad that it's banned from some apartment buildings. People here love it though because the taste is so great. As far as I'm concerned, it's not great, but not terrible either. It reminded me of sauteed onions. The other big fruit next to the bananas is called jackfruit + the little purple ones are mangosteens - both good. Hope your summer's going well, mine is! Ms. Dell

Dear Jennifer,

Kelantan, one of the states of Malaysia is a place where they still do lots of crafts by hand. We went to a batik factory. First they stamp the silk with a design block dipped in wax, like the man on the postcard, then they dye the fabric. The places where the wax is stay the original color. For more colors you just stamp the fabric again + dip it again, or you can hand-paint parts of the fabric. I don't know if I'm explaining it well, but the results are beautiful! My summer has been really exciting + I've learned tons of new stuff. Hope your summer's gone well too! Ms. Dall



Traditional cultures are preserved by craftsmen such as this batik printer.

MALAYSIA

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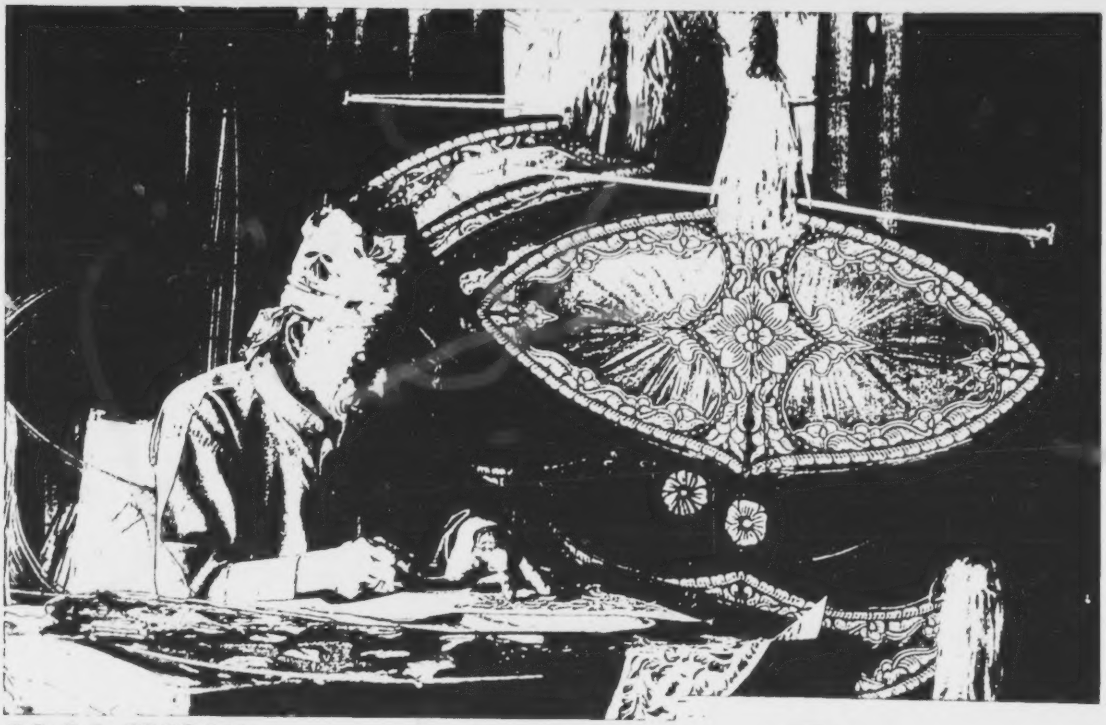

MALAYSIA

An expert kite-maker designing a traditional moon kite.

Dear Angela-

Kitemaking is the traditional hobby for farmers after the harvest is in. We actually got to see the man on this postcard drawing a kite pattern. He just does it free-hand, cutting the pattern as he goes! It's a beautiful art, but the story is sad, too. This man is the last person alive who knows the old techniques. Typically the art is handed down from father to son, but none of his children are interested & he can't find an apprentice because people here are looking forward instead of keeping old traditions alive. When he goes, the old secrets go with him.

Ms. Dall

wau

(Specialist in kite "Wau" design)

ISMAIL BIN JUSOH
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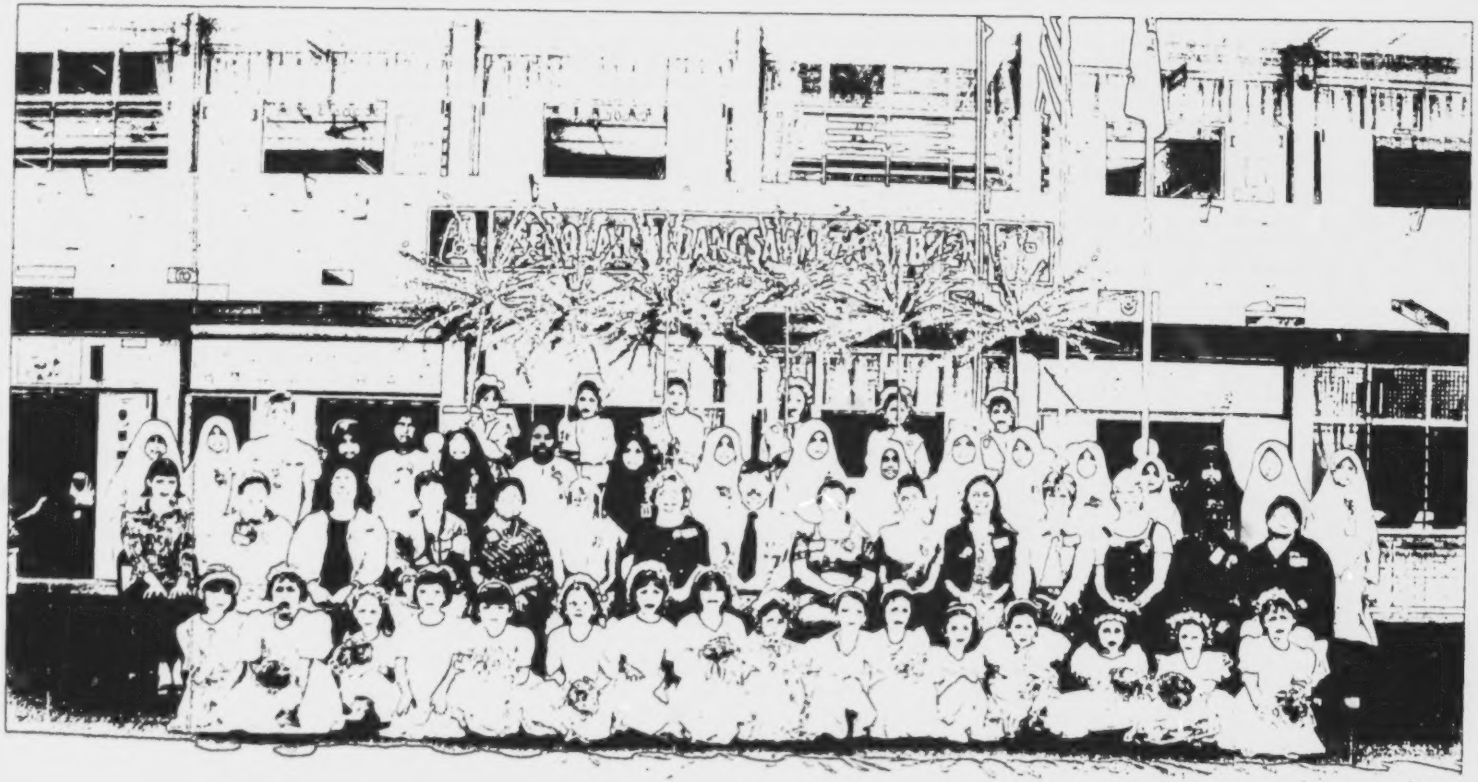
15350 KOTA BHARU, KELANTAN, MALAYSIA.
TEL: 6-09-7743252

MALAYSIAN CRAFT
AT ITS BEST



Students from SeKolah Kebangsaan Zainab (2)
Zainab Primary School, Kota Barhu, Kelantan

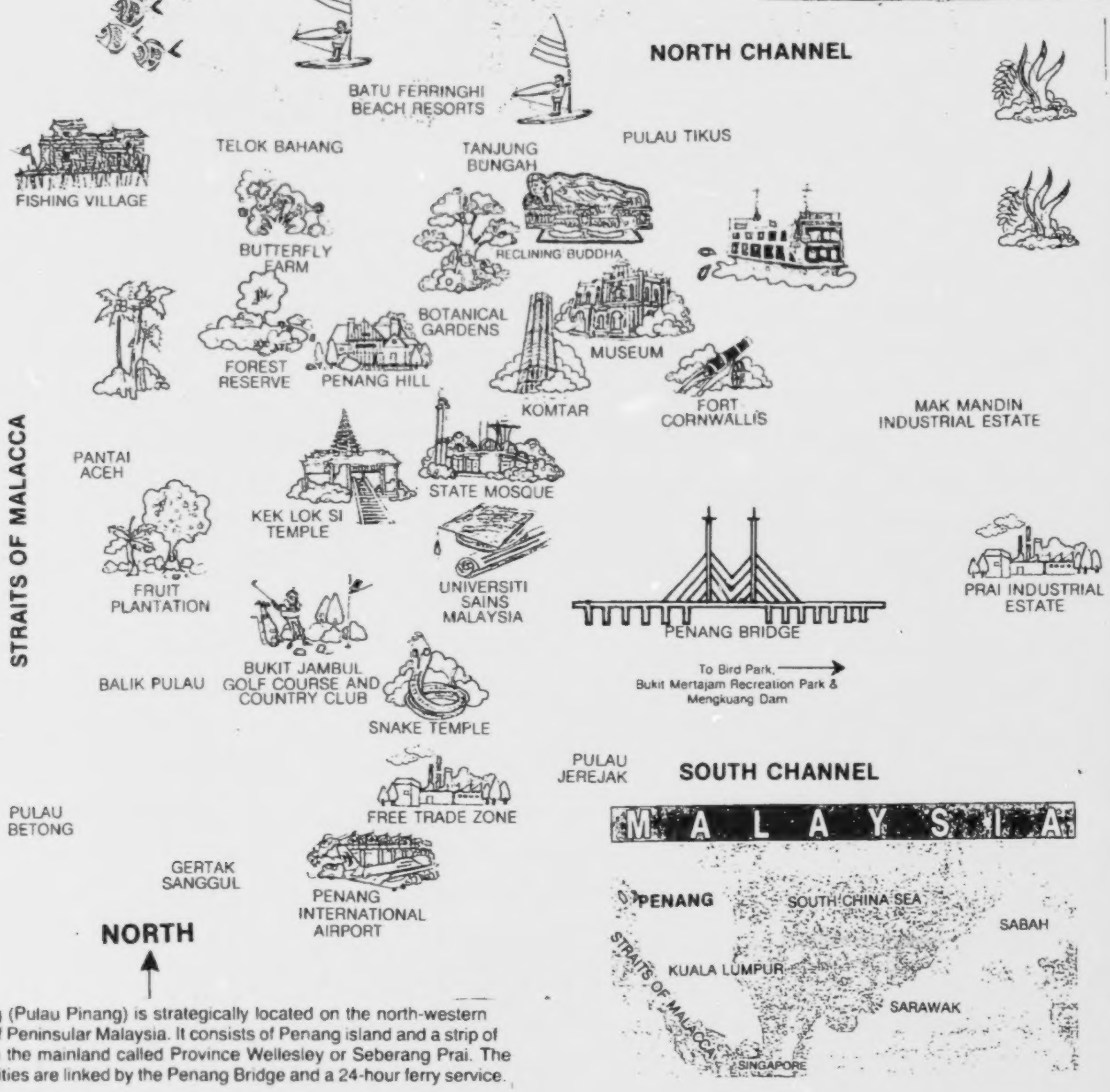
Market day Malaysian style

Dear Ben,

They call this a wet market, although I'm not sure why, since there isn't any water around! Most Malaysians still buy their fruit and vegetables at this kind of market because the food is fresher than at the grocery stores. The farmers pick the crops, then bring them straight to market. You can also buy meat and fish here, but nowadays you have to go to a supermarket to get most of the things you need in the house and you go to the mall for clothes. See you, Aunt Melissa

MALAYSIA

LONE PINE


NORTH CHANNEL
BATU FERRINGHI BEACH RESORTS
TELOK BAHANG
TANJUNG BUNGAH
PULAU TIKUS
FISHING VILLAGE
BUTTERFLY FARM
RECLINING BUDDHA
BOTANICAL GARDENS
FOREST RESERVE
PENANG HILL
MUSEUM
KOMTAR
FORT CORNWALLIS
MAK MANDIN INDUSTRIAL ESTATE
STRAITS OF MALACCA
PANTAI ACEH
KEK LOK SI TEMPLE
STATE MOSQUE
FRUIT PLANTATION
UNIVERSITI SAINS MALAYSIA
PENANG BRIDGE
PRAI INDUSTRIAL ESTATE
BALIK PULAU
BUKIT JAMBUL GOLF COURSE AND COUNTRY CLUB
SNAKE TEMPLE
To Bird Park, Bukit Mertajam Recreation Park & Mengkuang Dam
PULAU JEREJAK
SOUTH CHANNEL
FREE TRADE ZONE
PULAU BETONG
GERTAK SANGGUL
PENANG INTERNATIONAL AIRPORT
NORTH
MALAYSIA
PENANG
SOUTH CHINA SEA
SABAH
KUALA LUMPUR
STRAITS OF MALACCA
SARAWAK
SINGAPORE

Penang (Pulau Pinang) is strategically located on the north-western coast of Peninsular Malaysia. It consists of Penang island and a strip of land on the mainland called Province Wellesley or Seberang Prai. The two entities are linked by the Penang Bridge and a 24-hour ferry service.

Pulau Pinang means Island of Betel Nut and the name is derived from the palm commonly found on the island.

From its establishment as the first British trading outpost in the Far East in 1786, Penang is today a bustling metropolitan city with a unique blend of East and West.

PENANG

IT (SEAFOOD)
BUS · KETAM REBUS
UDANG · YONG TAU FU

Whenever Penang is mentioned, the topic of its hawker food inevitably crops up. Many people often wax lyrical about the wide variety of tasty meals on the island. A true tourist paradise, Penang is renowned for inexpensive and tempting cuisines.

Cheap and good food is available throughout the day in George Town and its many suburbs. Foodstalls selling snacks, hot meals, fruits and desserts are clustered in well-designated hawker centres or coffeeshops. Many people go out of their way to seek the hawker stalls specialising in their favourite foods.

In the mornings, the best places for hawker food is the wet markets at Chowrasta, Jelutong, Pulau Tikus, Tanjung Bungah, Batu Ferringhi, Air Itam, Bayan Lepas and Balik Pulau. Though noisy, crowded and busy, you get a real slice of local life when visiting a Penang market to sample the cooked food and mingle with the people. There is no better introduction to typical Malaysian lifestyle and eating habits.

MARIO
Ristorante

Specialize in
Italian, Seafood
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Cuisine

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FAX: 04-8812850
Dinner: 6 p.m. to 11.30 p.m. daily

THE RAJAH BROOKE ♂
(Trogonoptera Brookiana Albescens) is regarded as
the "KING" of butterflies in Malaysia.
アカエリトリバネアゲハ
マレーシアの国蝶

Dear Andrew,

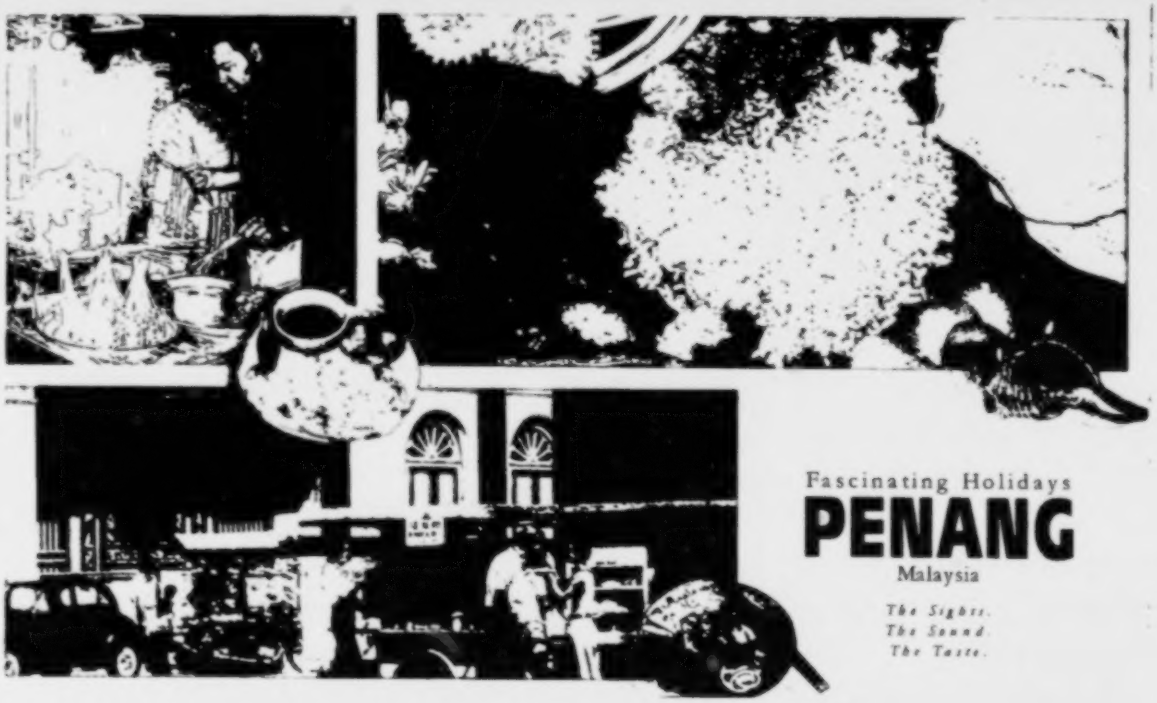
This Rajah Brooke butterfly is the national butterfly of Malaysia. I saw them at a butterfly farm in Penang, an island off the west coast of Malaysia. It's a tropical rainforest area, so lots of the insects, birds and fish are relly bright colors. I'm having a great summer and hope you are too.

Mrs. Dahl

Prod. by Tropical Insects House Penang Malaysia.

LONE PINE

Penang Butterfly Farm
The World's 1st Tropical Live Butterfly Sanctuary
RM1.00
№ 69054



Fascinating Holidays

PENANG

Malaysia

The Sights.
The Sound.
The Taste.

ST. NICHOLAS HOME, PENANG
For The Visually Handicapped

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Group

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BEST COPY AVAILABLE

MALAYSIA

A Nasi Kandar restaurant offers a bewildering and tempting array of delicacies.

Dear Kyle,
(soaked by a genuin
tropical downpou
The food postcard had to be for you!
Malaysian culture revolves around food.
Relationships are formed + deals are made
over a meal. In fact, a typical Malaysian
greeting is "Have you eaten?" The polite
response is "yes," just like someone at home
wants to hear "fine." There are three main
races here - Chinese, Malay + Indian, so
there's a lot of variety in restaurants
There are also food stands all over the
place for people to grab a bite, just
like the stand on this postcard. It's
been heaven + I know you'd love it t
Hope your summer's been good, don't
talk too much in high school!

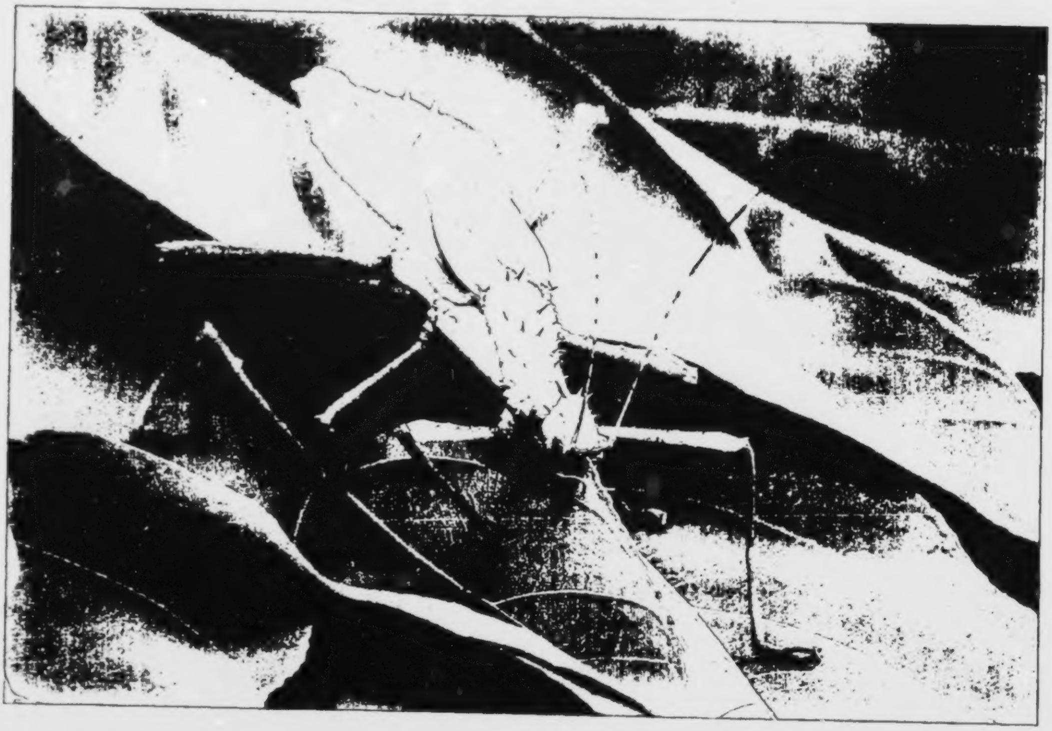
GREEN-NYMPH STICK INSECT ♀
(Heteropteryx Dilata) The largest stick insect in Malaysia.
マレーオオナナフシ
半島の最大のナナフシ

Code No. GC

Dear Jon,
Isn't this bug cool? I went to a butterfly farm and saw them, along with walking stick bugs as long as your arm! Thank you for drawing those great pictures and sending them to me. They reminded me of home. I miss you. Hey, I found out today that pepper grows on vines! Love, Melissa

Prod. by Tropical Insects House. Penang. Malaysia.

7. Butterfly Farm – Located at Teluk Bahang, the farm is noted as the world's first tropical live butterfly exhibition and houses over 100 species of butterflies and local insects in their natural habitat. There are about 4,000 to 5,000 live butterflies at any one time. The farm also serves as a display and breeding area complete with a souvenir shop and information centre. The presence of a lily pond, artificial waterfalls and a rock garden further enhance the beauty of the farm.



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Regal in bearing and bold in colour, the Hibiscus or Bunga Raya is the Malaysian national flower

Dear Erin,

Thanks so much for the pictures and the gifts! It was nice to be reminded of home. I thought that this postcard was especially pretty, so decided to send it to you. The hibiscus is the Malaysian national flower, but it grows in other places too. It even grows in California. I'll make you hibiscus tea when I get home. I'm in Sarawak today, which is on the island of Borneo. Maybe you can find it on a map. We went to dinner last night at an orchid garden. It was beautiful but wet because of the afternoon rain. Love, Melissa

MALAYSIA

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Kuala Lumpur
Butterfly Park

Dear Toni,

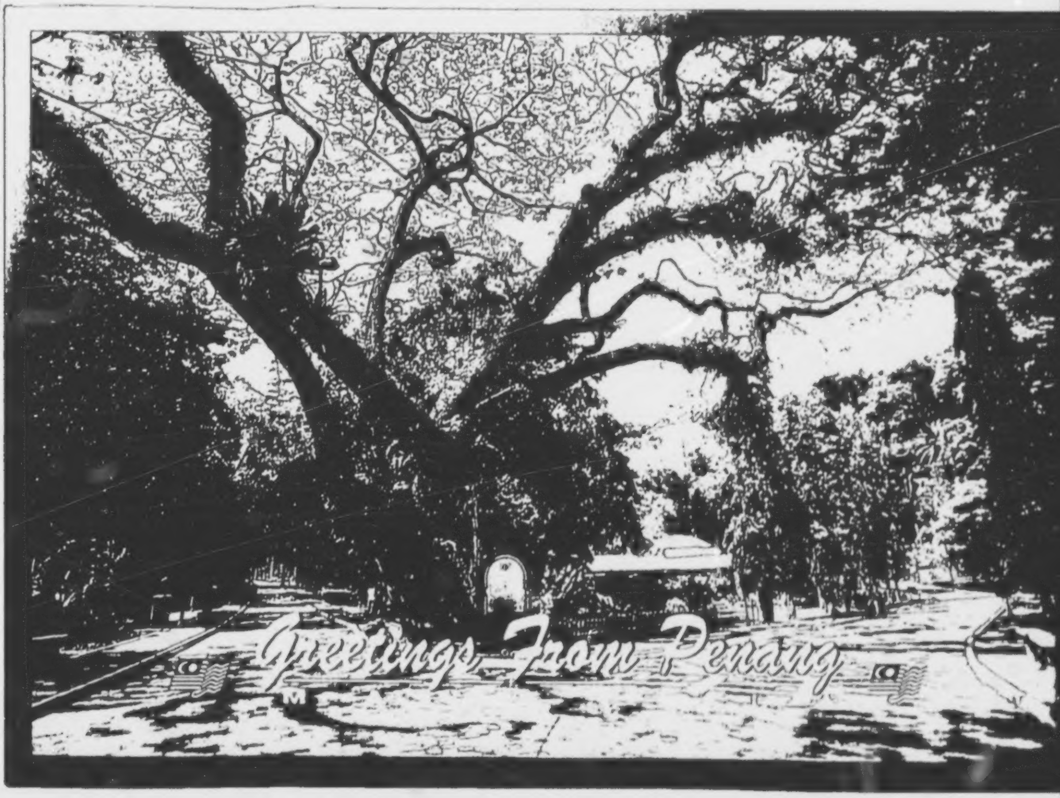
Hope your summer's been good. mine has been great! We went to this garden on a Sunday afternoon & it was just like a park at home - people picnicking, jogging, lounging. It was really fun to see everyone out having a good time. The one big difference was that there were macaque monkeys everywhere! They were just hanging out on a Sunday afternoon too. Take care - Ms. Dahl

Heritage Postcard

563 - The Penang Botanical Garden was established in 1884,making it one of the earliest botanical garden in the country.

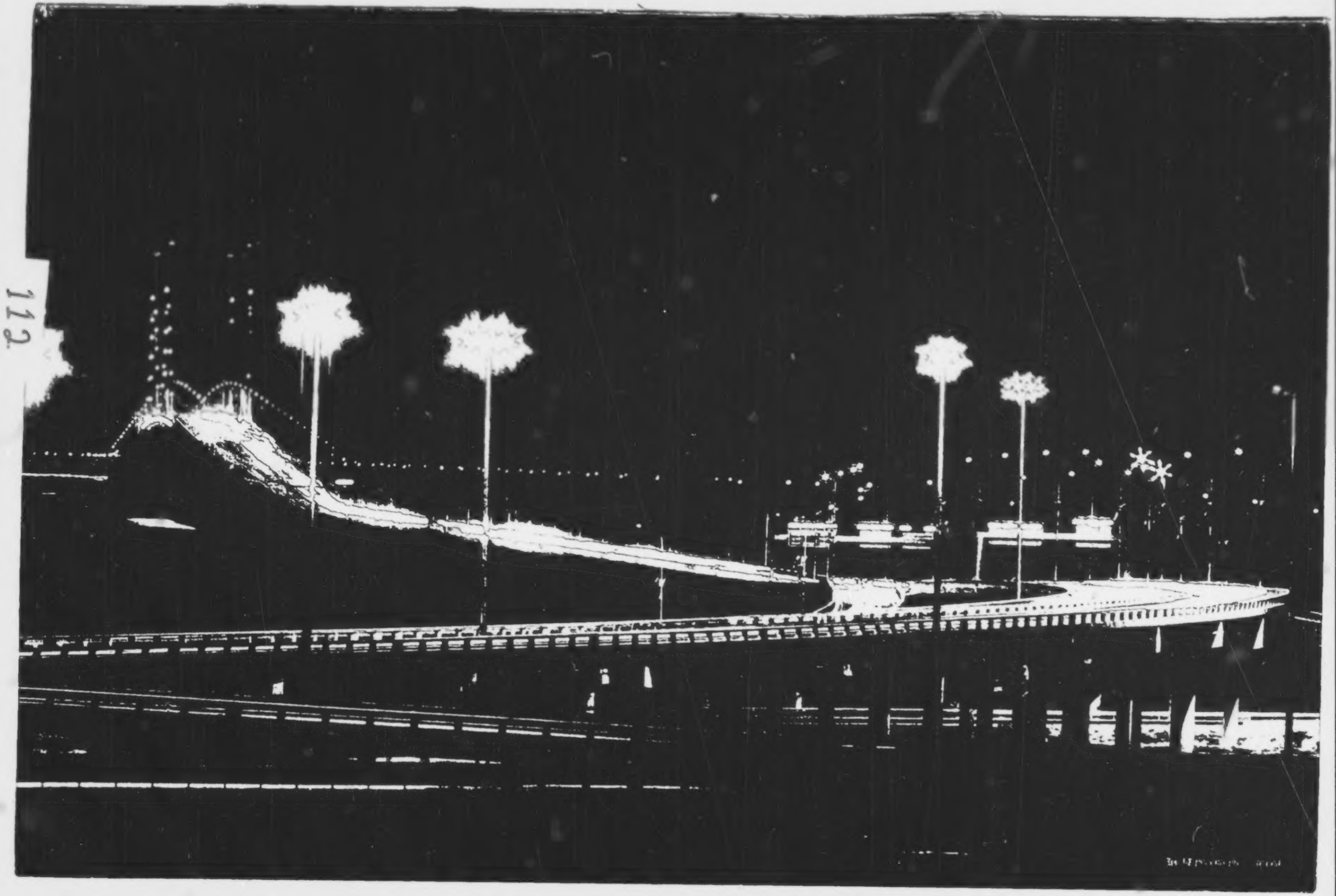
PHOTO © C.T.FONG • ALL RIGHTS RESERVED
Distributed by CCG Tel: 04-2281348

10. Botanical Gardens – Located 8 km from the city centre, a visit to this 30 hectares garden is a must. It offers tranquility admist lush green surroundings of tropical plants and the vibrant hues of Penang's native flora. The sound of waterfalls gushing from its source in the hills and the chatter of monkeys in the background brings one closer to nature.
Bus: MPPP No. 7



ようこそペナン泰佛寺観光へ!!
Welcome To Wat Chaiya Mangalaram Buddhist Temple, Penang
歡迎駕臨檳城泰佛寺觀光

The bridge from Georgetown to Penang Island



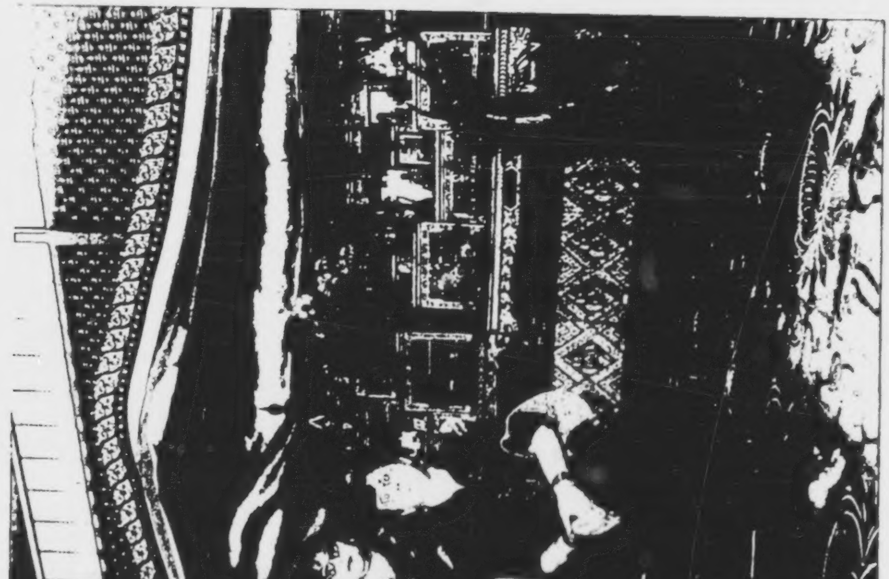
MALAYSIA

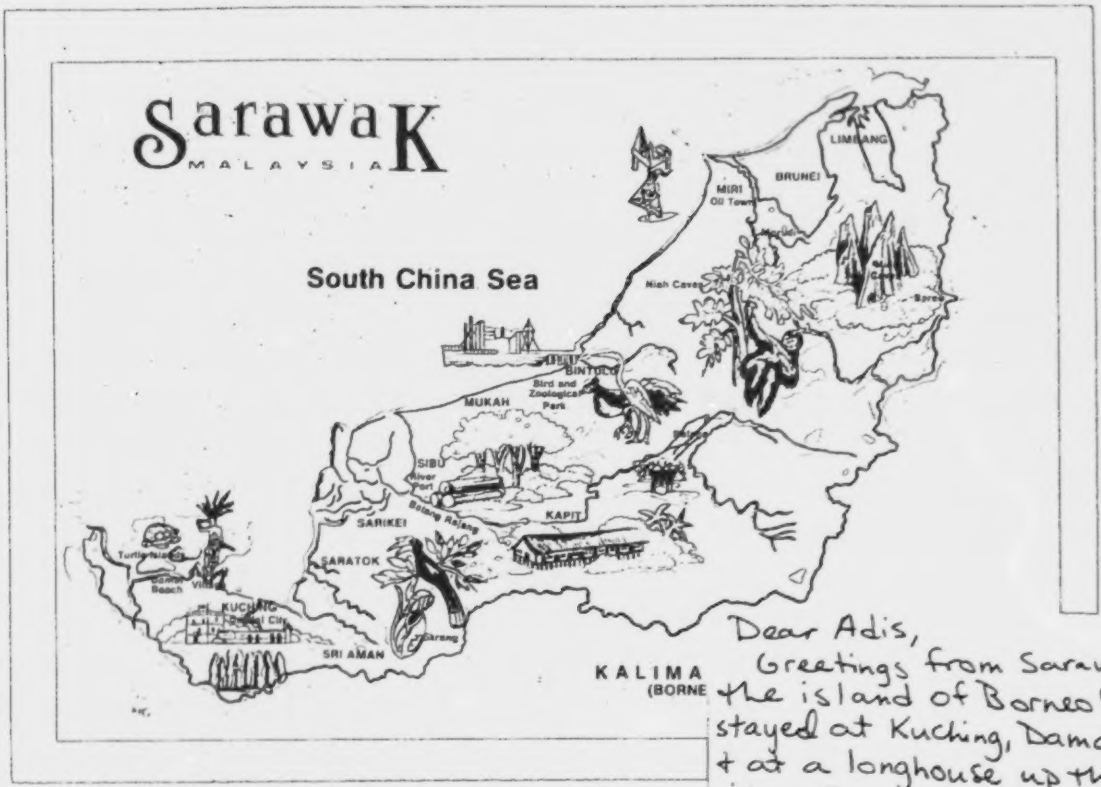
High up among the branches of a tree in the rainforest, a Pig-tailed Macaque mother and her offspring survey their habitat.

Dear Jake,

These macaque monkeys live in a lot of the parks that we've visited here in Malaysia. They love to eat people food and they're not very shy. In fact, if you're not careful, they might even steal your lunch out of your hands! Malaysia is very fun & I'm having a good summer. Hope you are too! Love, Aunt Melissa

AWAS ! MONYET GANAS MENYERANG
BEWARE OF AGGRESSIVE MONKEYS
請提防惡猴攻擊
J.K.B




Sarawak
MALAYSIA
South China Sea
LIMBANG
BRUNEI
MIRI
Oil Town
Niah Caves
BINTULU
Bird and Zoological Park
MUKAH
SIBU
River Port
Batang Rajang
KAPIT
SARIKEI
SARATOK
Turtle Islands
Damai Beach
Villa
KUCHING
Capital City
Skrang
SRI AMAN
KALIMA
(BORNE

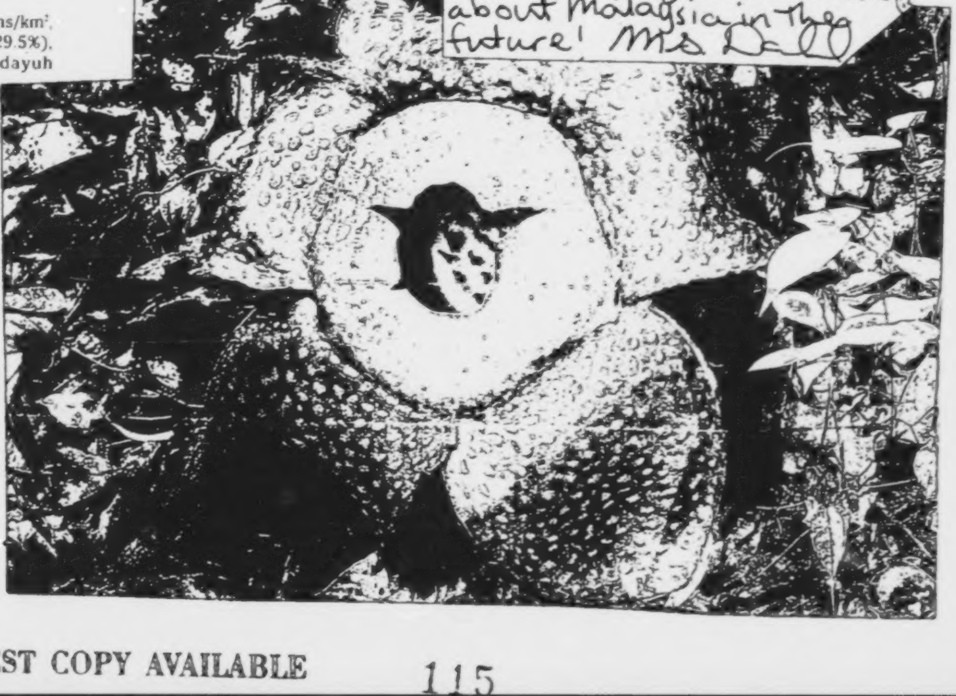
Dear Adis,
Greetings from Sarawak on the island of Borneo! We stayed at Kuching, Damai Beach, + at a longhouse up the Skrang river. I swam in the South China Sea + it was magnificent! Malaysia has 14 states, including the Federal District of Kuala Lumpur. It's still a developing country, but people are working very hard toward modernization. I've really enjoyed my stay here + hope you hear more about Malaysia in the future!

LOCATION Sarawak, the largest of the 13 states of Malaysia, is located on the northwestern shore of Borneo Island between 110° and 115° longitude east and between 1° and 5° latitude north (GMT+8). Sarawak shares Borneo with the Malaysian State of Sabah, the Sultanate of Brunei and the Indonesian province of Kalimantan.

AREA 124,450km², about 70% under tree cover.

POPULATION 1.99 million (est.), 16 persons/km², 24 ethnic groups, including Iban (29.5%), Chinese (28.9%), Malays (20.8%), Bidayuh (8.4%), other indigenous and others.

CAPITAL Kuching City (pop : 451,700).



Rafflesia, the world's largest flower. The flowers may grow to seven feet across!

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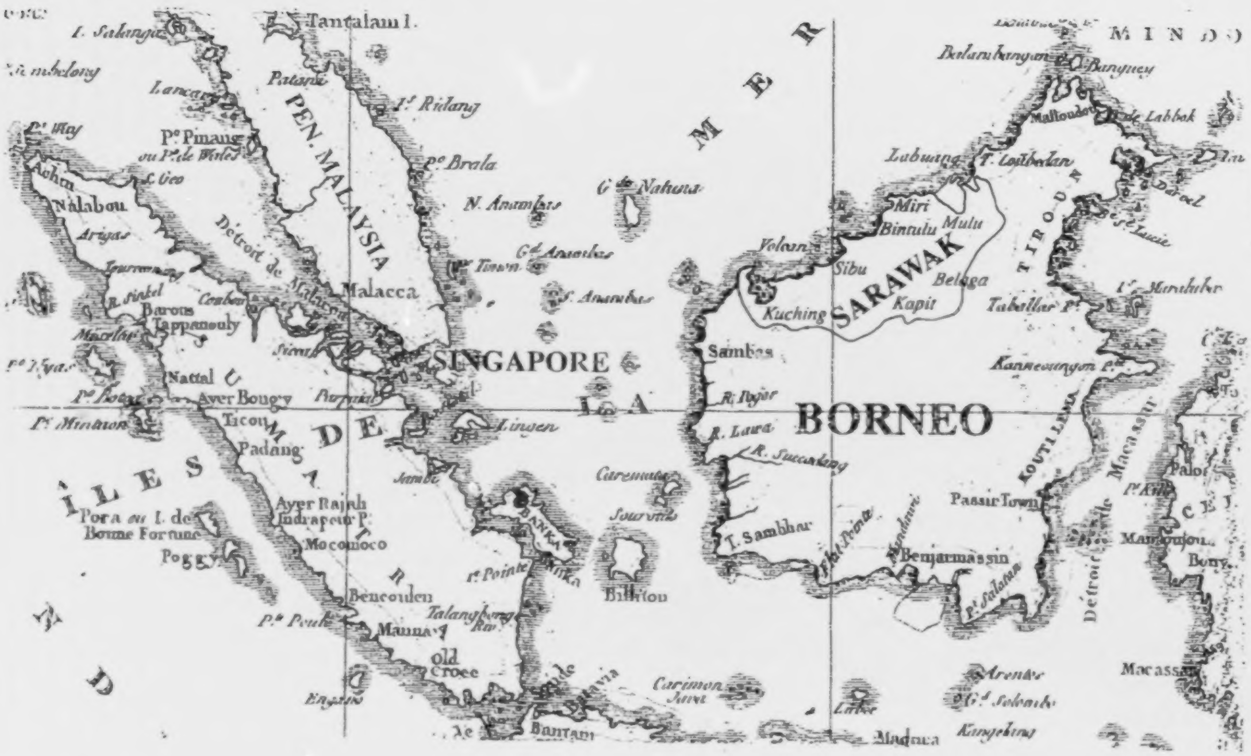
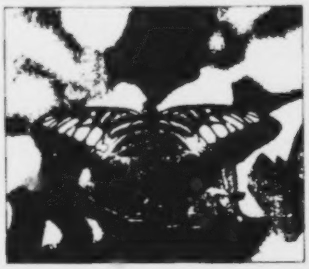

Tantalam I.
I. Salanga
Patane
Lancava
Pᵗ Way
Pᵒ Pinang ou Pᵗᵉ de Wales
Achem
Nalabou
PEN. MALAYSIA
Iˢ Ridang
Pᵒ Brala
N. Anambas
Gᵈ Natuna
M E R
Détroit de Malacca
Malacca
Barous
Tappanouly
SINGAPORE
Nattal
Ayer Bongy
Ticou
Padang
ÎLES DE LA SONDE
SUMATRA
Pora ou I. de Bonne Fortune
Poggy
Ayer Rajah
Indrapour P.
Mocomoco
Bencoulen
Manna
old Croee
Jambi
Lingen
BANKA
Billiton
Carimon Java
Batavia
Bantam
Madura
Labuang
Miri
Bintulu
Mulu
Sibu
SARAWAK
Kuching
Kapit
Belaga
Sambas
BORNEO
R. Lawa
T. Sambhar
Benjarmassin
Passir Town
Kouti Lama
Macassar
Détroit de Macassar
Balambangan
Banguey
Malloudo
Labbak
MINDANAO
CÉLÈBES
Bony

Papilio polytes
Common mormon

Carmenis deva

Troides helena
Common birdwing

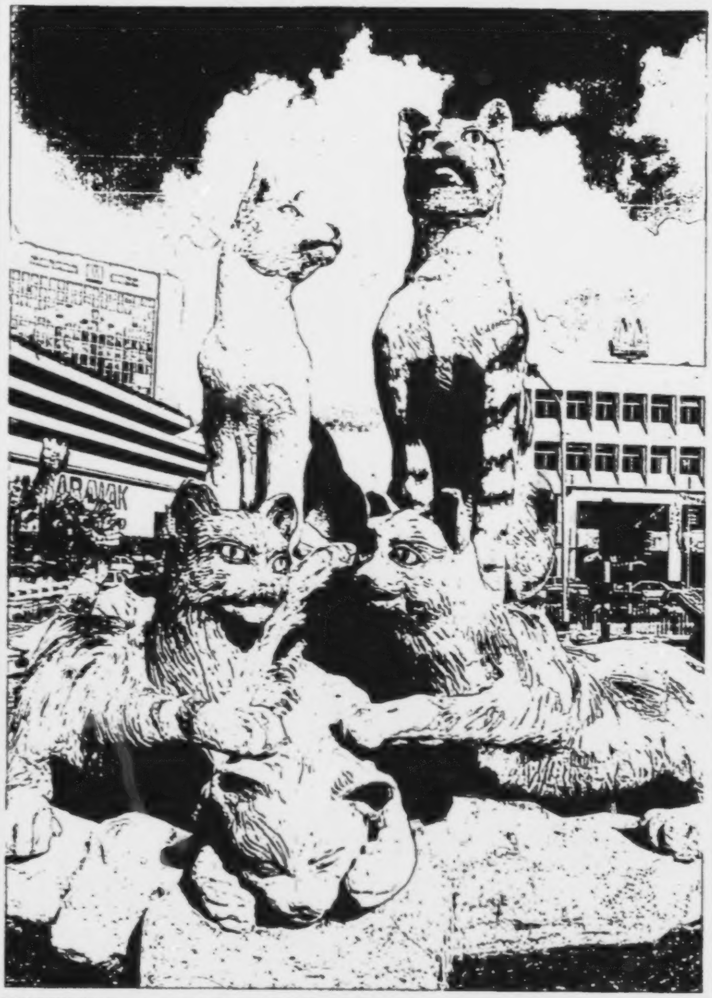
Butterflies from Borneo



Parthenos sylvia

Graphium sarpedon
Common bluebottle

Pandita sinope



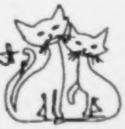
Dear Samantha –

722 'Kuching' means cat in the Malay language. Kuching is also the capital of Sarawak, which has a cat museum and various cat statues to celebrate the connection.

Photograph © Peter Wee

Greetings from cat city! Kuching is a city a little smaller than Everett & there are cat statues at all the roads leading into the city center. It's very modern & has all the comforts of home – notice the McDonalds? No, I didn't eat there! The Kuching river wanders through town, very pleasant & a great town to visit!

Ms. Dahl



Kuching Cat Serie

RELIGION Malaysia's official religion is Islam, but freedom of worship is respected. In Sarawak, major religions are Christianity (29%), Islam (26%) and Buddhism/Taoism (17%).

Dear Tracey,

Greetings from Cat City! This is the official entrance to the city. You'll notice that there's a Chinese gate right behind the cat. That's because the majority of the people living in Kuching are of Chinese descent, even though they're Malaysians. We went to the cat museum, which was corny, but fun. Hope your summer's been great!

Ms. Dahl

Pusaka

ATELIER GALLERY

Furniture & Accessories Ethnic & Primitive Arts Curios & Restored Antiques

LUCAS GOH B.A. (SOC SCI) NZ
Curator

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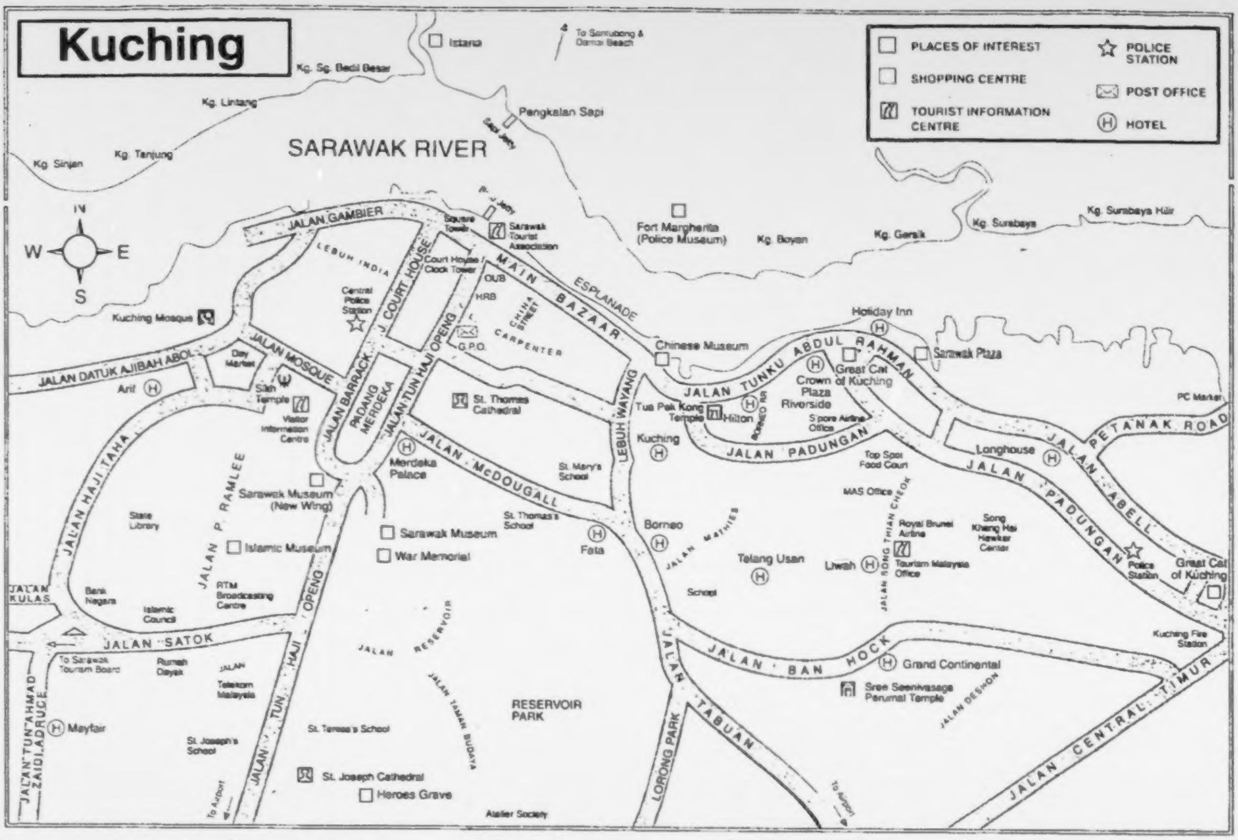
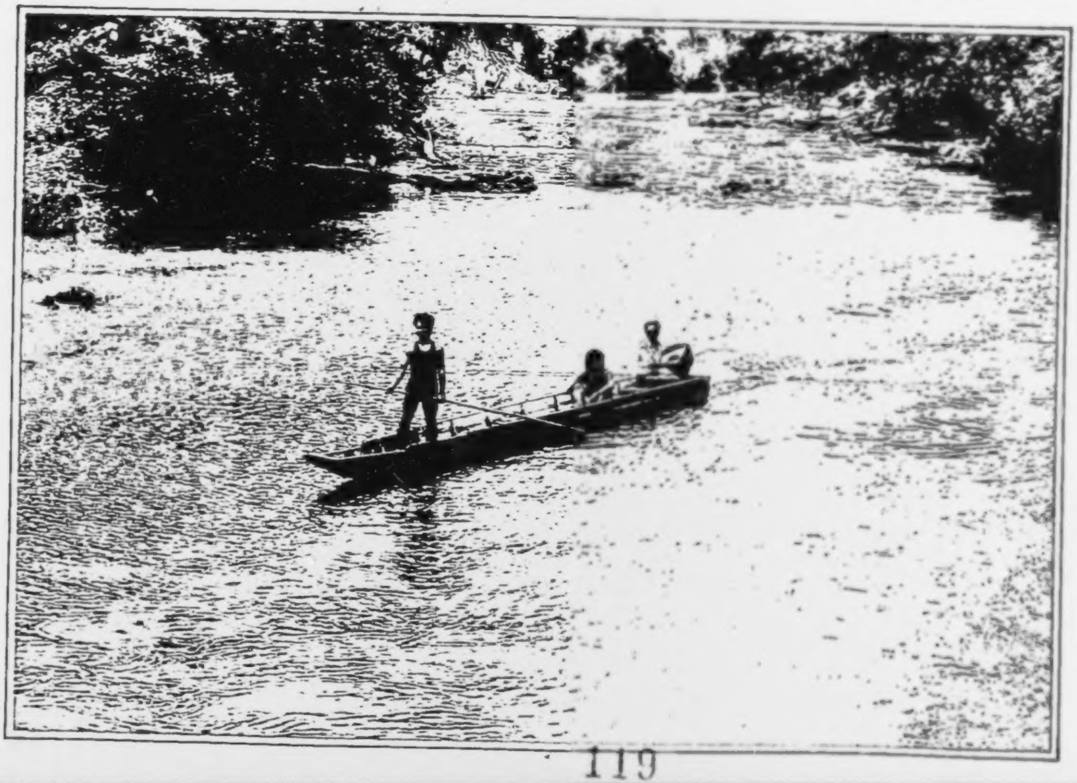
Tel (60-082) 243492, (60-082) 413604
e mail - balihai@tm.net.my


Kuching
PLACES OF INTEREST
SHOPPING CENTRE
TOURIST INFORMATION CENTRE
POLICE STATION
POST OFFICE
HOTEL
SARAWAK RIVER
Istana
To Santubong & Damai Beach
Kg. Sg. Bedil Besar
Kg. Lintang
Kg. Sinjan
Kg. Tanjung
Pangkalan Sapi
Fort Margherita (Police Museum)
Kg. Boyan
Kg. Gersik
Kg. Surabaya
Kg. Surabaya Hilir
N
S
E
W
JALAN GAMBIER
LEBUH INDIA
COURT HOUSE
Square Tower
Sarawak Tourist Association
Court House Clock Tower
MAIN BAZAAR
ESPLANADE
OUB
HRB
CHINA STREET
CARPENTER
G.P.O.
Central Police Station
Kuching Mosque
JALAN MOSQUE
JALAN DATUK AJIBAH ABOL
Day Market
Arif
Sikh Temple
Visitor Information Centre
JALAN BARRACK
PADANG MERDEKA
JALAN TUN HAJI OPENG
St. Thomas Cathedral
Chinese Museum
Holiday Inn
JALAN TUNKU ABDUL RAHMAN
Great Cat
Crown of Kuching
Plaza Riverside
Sarawak Plaza
Tua Pek Kong Temple
Hilton
S'pore Airline Office
LEBUH WAWANG
Kuching
JALAN PADUNGAN
Longhouse
PETANAK ROAD
PC Market
JALAN ABELL
Merdeka Palace
JALAN McDOUGALL
St. Mary's School
Top Spot Food Court
MAS Office
JALAN HAJI TAHA
JALAN P. RAMLEE
Sarawak Museum (New Wing)
State Library
Islamic Museum
Sarawak Museum
War Memorial
St. Thomas's School
Fata
Borneo
JALAN MATHIES
Telang Usan
Liwah
Royal Brunei Airline
Tourism Malaysia Office
JALAN SONG THIAN CHEOK
Song Kheng Hai Hawker Center
Police Station
Great Cat of Kuching
JALAN KULAS
Bank Negara
Islamic Council
RTM Broadcasting Centre
JALAN SATOK
School
JALAN RESERVOIR
Kuching Fire Station
JALAN BAN HOCK
Grand Continental
To Sarawak Tourism Board
Rumah Dayak
Telekom Malaysia
JALAN TUN AHMAD ZAIDI ADRUCE
Mayfair
St. Joseph's School
JALAN TUN HAJI OPENG
St. Teresa's School
JALAN TAMAN BUDAYA
RESERVOIR PARK
Sree Seenivasaga Perumal Temple
JALAN DESHON
JALAN TABUAN
LORONG PARK
JALAN CENTRAL TIMUR
St. Joseph Cathedral
Heroes Grave
Atelier Society
To Airport

南海

"Damai" means tranquility...
Holiday Inn

Discover the "Hidden Paradise" of Sarawak in Borneo



MERDEKA PALACE
HOTEL & SUITES

Photograph © D.Bezzant

Harvesting Pepper.

Sarawak is one of the world's main exporters of pepper. The pepper berries grow on vines trained around hardwood posts. The glossy-leaved pepper plants, marching in regularly-spaced rows up the hillsides, are a very common sight in South Western Sarawak especially. The berries are picked just as they start to change colour. For black pepper they are dried just as they are; for white, they are first soaked to remove the outer skin until just the pale berry inside remains.

Photograph © Darrell N. C. Tsen

FLORA & FAUNA About half of all living species are found in Southeast Asia's jungles – the planet's oldest. Sarawak is still largely covered by primary rainforests – most under National Park status. Famous species include the Rafflesia flower, pitcher plants, the hornbill bird, the orang-utan ape and the proboscis monkey, all of which are protected.

↑

A baby orang utan in Borneo rainforest.

Photo By Albert Teo © 1994. Published by Sabah Handicraft Centre
Tel/Fax: 60-88-232653

Dear Ian,

The Hornbill is the national bird of Malaysia, just like the Bald Eagle in the U.S. There aren't so many of them left because they used to be hunted for their bills. The "horn" can be carved into ornaments like ivory. For years the native tribes hunted Hornbills to sell to the Chinese who would carve them, but they're protected today. I didn't get to see them in the wild, but one day hiking in Taman Negara National Park, we did hear them. It was eerie. Hope your summer was great & you're ready for High School!

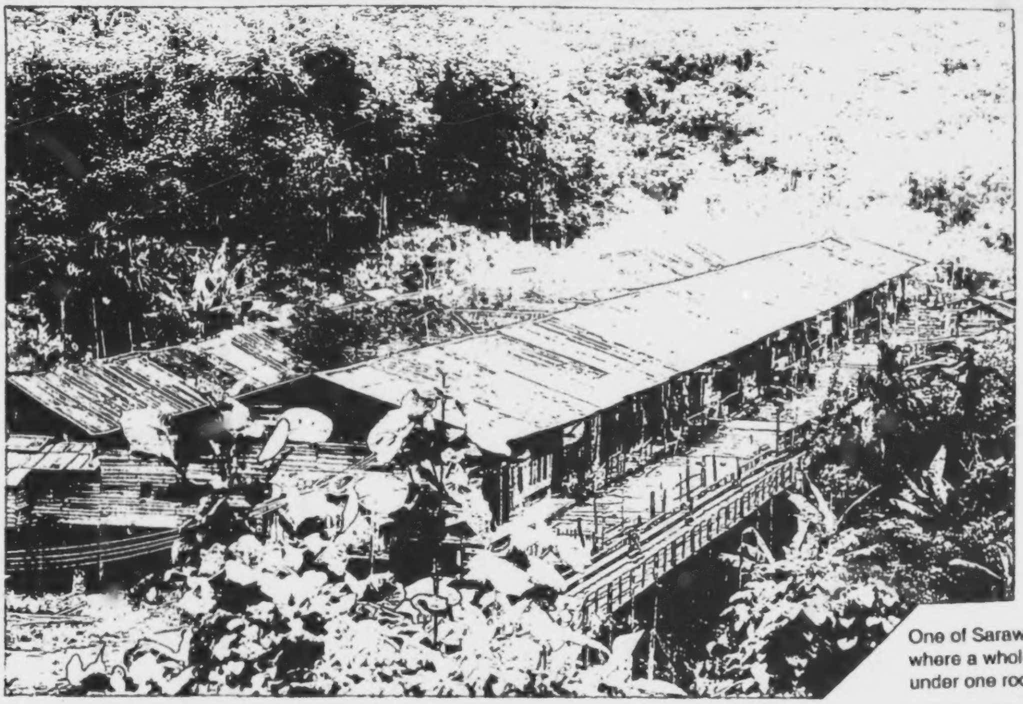
COL/P/21 - Wrinkled Hornbill, one of the eight species of hornbill found in Borneo. Photographed by Dennis Lau.

Dear Kyle,

Greetings from Malaysia! There are only two islands in the world where orang utans live naturally - Borneo & Sumatra. We spent a week in Sarawak & one day we went to a rehabilitation center where they re-introduce orang utans to the wild after their tract of forest has been cut down or if they find babies whose mothers have been killed. Since their goal is to make the orangs live on their own, sometimes they come back to eat, sometimes they don't. We waited & watched & waited some more, then they finally came for breakfast & we got to see them eat. It was wild! Love, Ms Dill

SARAWAK

SARAWAK



One of Sarawak's famous long-houses where a whole village community lives under one roof.

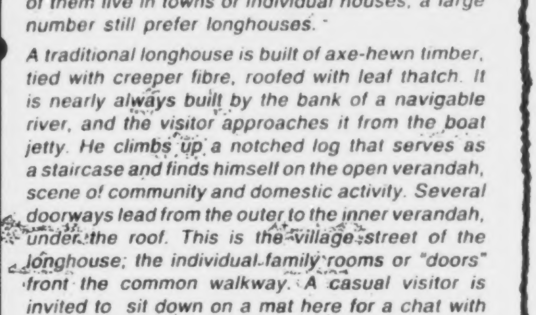
© J Darmody

Dear Ray,
we visited one of these longhouses. A whole village migh live in one house, with each family having their own living quarters, but everyone sharin the deck outside + a long hal inside. The outside is used fo laundry, drying fish or pepper, o storage. The inside is a com munal meeting area + workroo It was really cool. Hope you summer's been good!
Ms. Dall

Iban

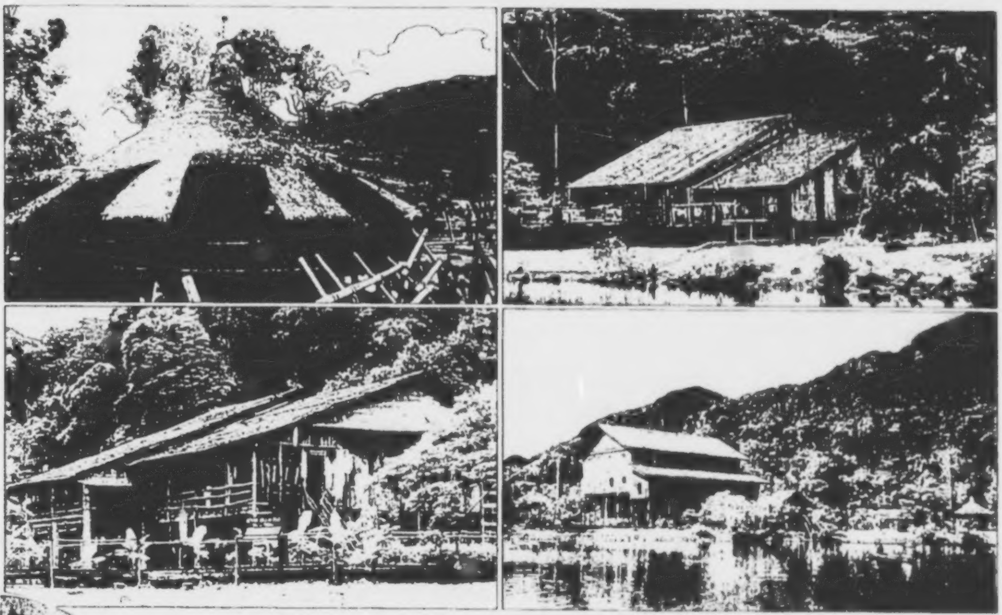
The Iban, once known as "sea Dayaks", built their longhouses to last fifteen to twenty years, or until the farm land in the surrounding area was exhausted. Then they packed up their goods and chattels and moved inland, upriver, along the coast, wherever fresh farm lands looked promising. About one-third of all Sarawakians are Iban; while some of them live in towns or individual houses, a large number still prefer longhouses.

A traditional longhouse is built of axe-hewn timber, tied with creeper fibre, roofed with leaf thatch. It is nearly always built by the bank of a navigable river, and the visitor approaches it from the boat jetty. He climbs up a notched log that serves as a staircase and finds himself on the open verandah, scene of community and domestic activity. Several doorways lead from the outer to the inner verandah, under the roof. This is the village street of the longhouse; the individual family rooms or "doors" front the common walkway. A casual visitor is invited to sit down on a mat here for a chat with the longhouse elder; family members enter their relatives doors and make themselves at home.



Dear Allison,
My address paper got soaked in a rainstorm, so I hope this gets to you! These houses represent the traditional houses built by the indigenous tribes in Borneo. Lots of people still live in these kinds of homes, but more + more people are moving to cities or building homes made out of brick - running water + less fire danger! Hope your summer was great! Ms. Dall

6



S A R A W A K

SARAWAK CULTURAL VILLAGE

(T. 288)

№ 132772

Sarawak Forest Department

NATIONAL PARK
CAMERA FEE

RM5.00

Take only photographs, leave nothing but footprints.

The Living Museum

Sarawak Cultural Village portrays "live" the state's rich cultural diversity in one single place. It is a 17¹/₂-acre sprawling expanse on the foothill of the legendary Mount Santubong fronting the South China Sea with 7 authentic ethnic houses built around a man-made lake.

The lake represents the propensity of Sarawakians to site their dwelling alongside rivers or along the coastal areas.

This water-lifeline is replicated as a focal point for water-based activities. There are handicraft-making demonstrations by skilled craft people.

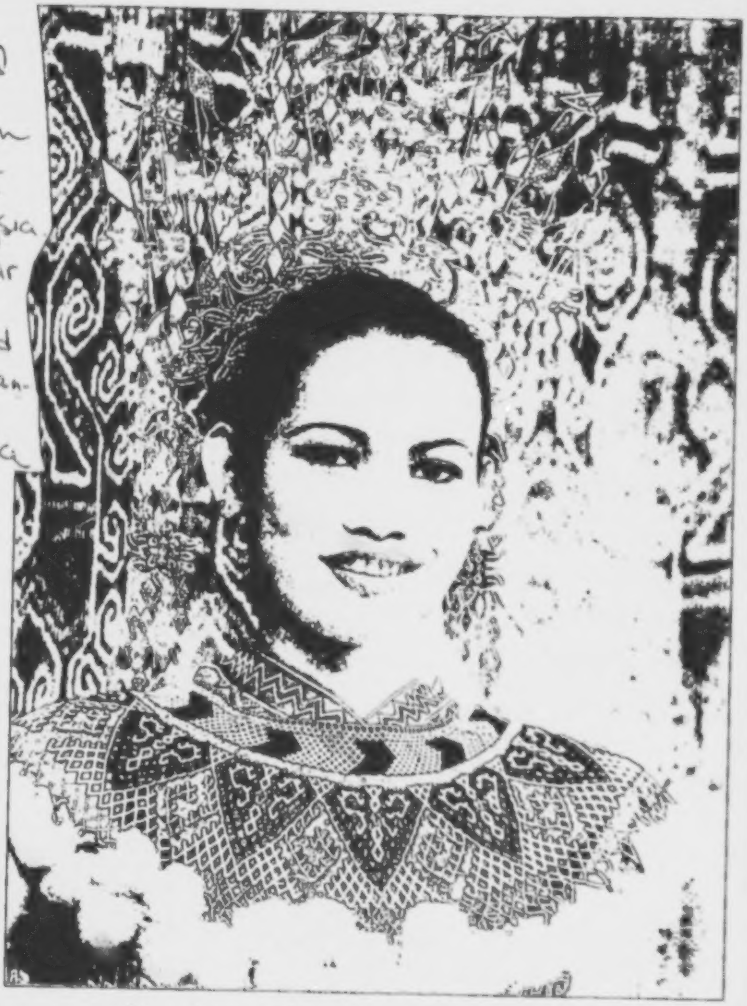
Traditional games, household chores, rituals and ceremonies are performed within and outside the ethnic houses.

The young and exhuberant Village artistes provide magnificent multi-cultural dance performances in the modern theatre.

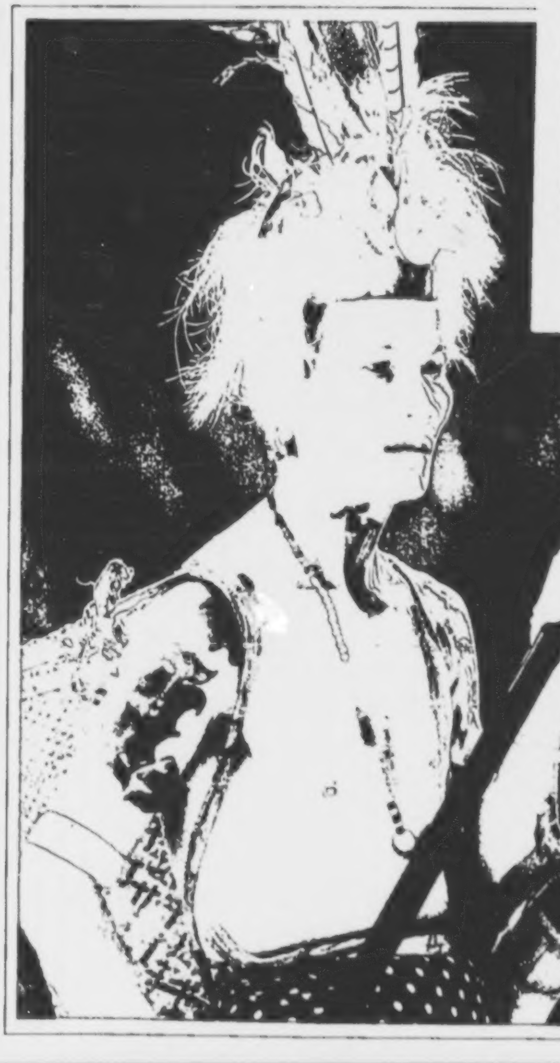
The restaurant serves selected traditional Sarawakian food and the handicraft shop offers fine Sarawak handicrafts and souvenirs.

Dear Fianna,

This young woman is dressed in what could be her wedding clothes. She's from the Iban Tribe, who live in the state of Sarawak on Borneo Island. It's part of Malaysia. The tiara + the beaded collar are both made by hand + the tapestry in the background is handwoven. Their craftmanship is amazing! I've had a wonderful time in Malaysia + have learned so much.



SARAWAK



Dear Josh,

Traditionally the Iban men are famous for their tattoos, especially on the throat. They're also one of the tribes that used to collec the heads of their enemies. They don't do either practice any more. The man's holding a blowpipe, which they still use for hunting - the darts are in the bamboo cylander at his waist. We spent the night at an Iban longhouse + they showed us their traditional dances + gave a blowpipe demonstration. Good luck in high school - be good!

Young Iban with fighting-cock.

Photograph © Lim Poh Chiang.

Dear Jennifer,

Since the first card got wet, I thought I'd send another. We stayed the night at an Iban longhouse + watched a cockfight demonstration. They didn't hurt each other because they didn't have the metal spurs on. Interesting, in an icky way.

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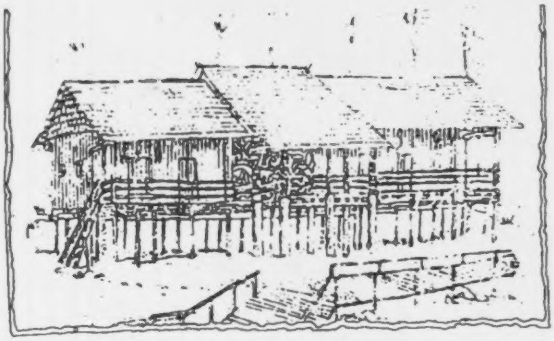
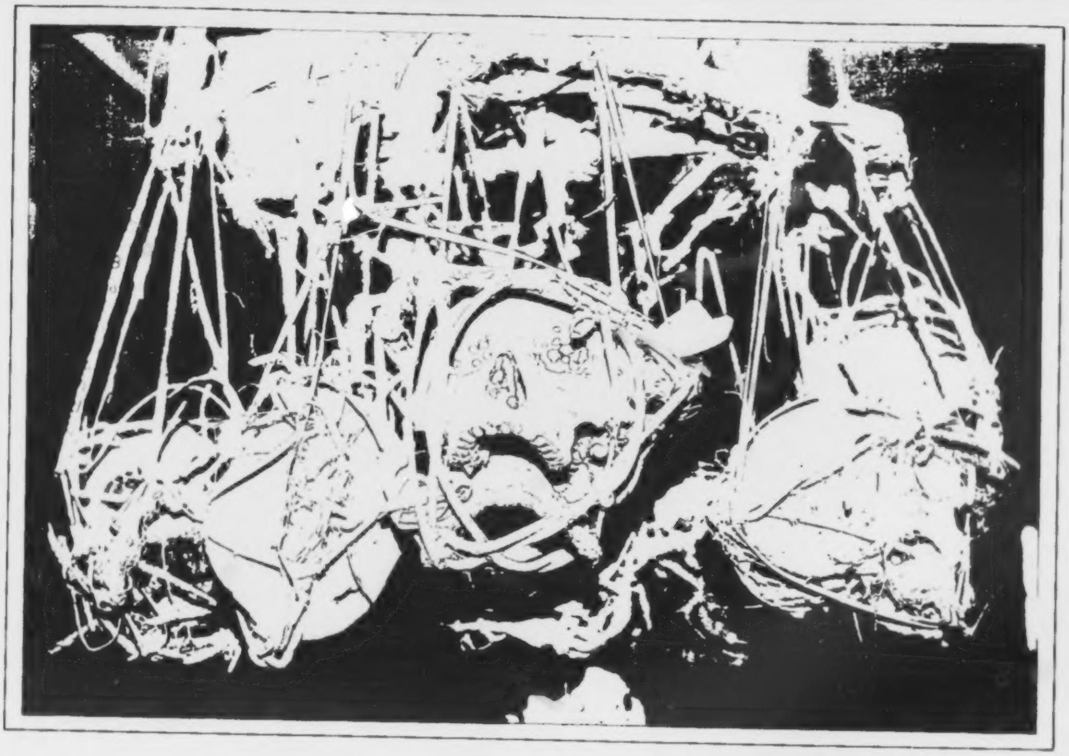
Orang Ulu

Orang Ulu, "up-river dwellers", is a useful if vague term to describe the Central Borneo people living is Sarawak. Accounting for 5.5% of the total population, the Orang Ulu comprise the Penan, the Kayan and Kenyah, living in the middle and upper reaches of Sarawak's longest rivers, the Kelabit and Lun Bawang groups in the highlands proper.

In the past, the Orang Ulu were famous throughout the region as sword-smiths. They extracted iron from the ore found in their area, they forged it into excellent blades which they tempered in the cold mountain streams.

Traditionally, an Orang Ulu longhouse was built to last. Many of these people practice settled agriculture, and have developed rice field irrigation to a fine art. This makes the search for new farmlands unnecessary. The solid ironwood houses are designed for many generations.



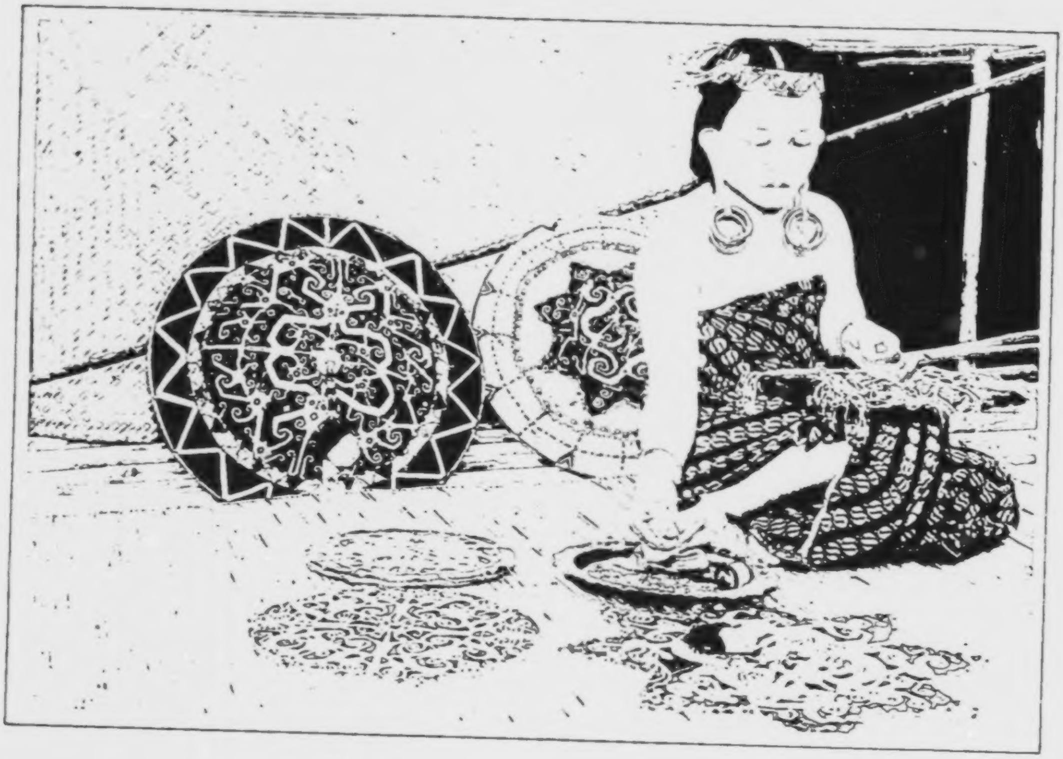


The ubiquitous cordless telephone is very much part of the scene in Sarawak: Kenyah elder, with heirloom beads, and traditional feathered helmet.... and phone. Photograph © Norma Rutherford.

Dear Amanda,

I think they had this man pose for fun! The Kenyah people are one of about 20 tribes of indigenous people living in Malaysia. Most of the tribes live in Sarawak, on the island of Borneo. Nowadays, most people live in the city + dress like you or me, but on holidays or for special ceremonies they still dress in the traditional style. Hope your summer's been great!

Ms. Dahl



Dear Josh,
How's this for body art?
For centuries women of the Kenyah tribe in Borneo stretched their ear lobes because it was considered beautiful. Nowadays only the very old women have their ears stretched. You can see that the woman on the far left doesn't. Some women have even had surgery to remove the excess skin. It's a pretty extreme example of how idea of beauty change. I've learne so much this summer + had such a good tine. Hope you worked hard + had fun too!!

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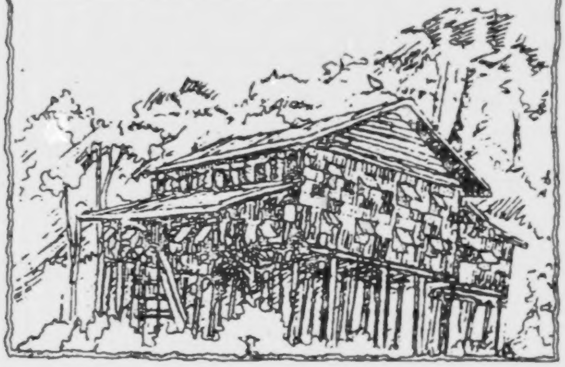
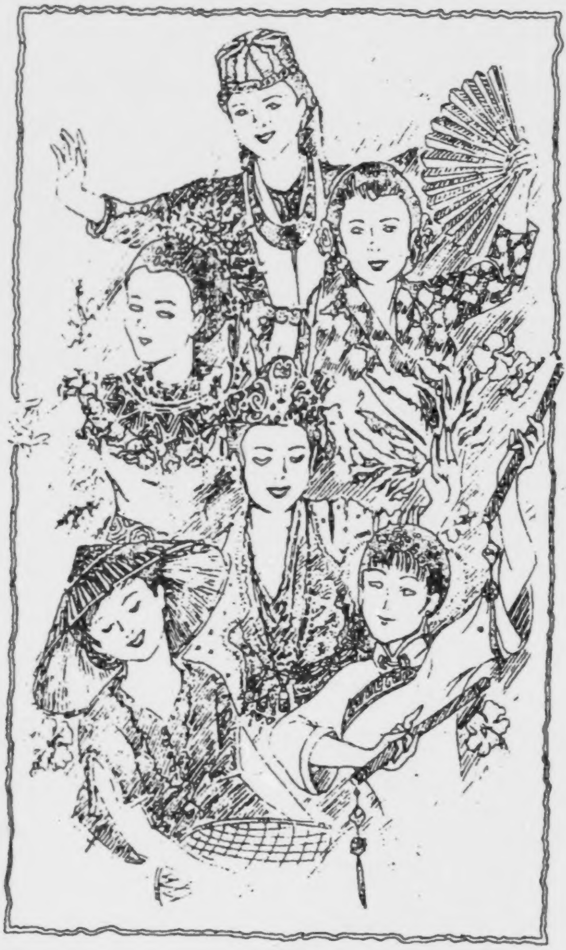
Melanau

The Melanau people 5.8% of Sarawak's population now mostly living in the central coastal region, were once more widely scattered. They traditionally lived near the sea within reach of the pirates. The Melanau built massive houses forty feet above the ground.

The Melanau differ from most other Borneo people in one important respect: they eat sago in preference to rice. Sago palms originally grew wild in the coastal swamps, and they are cultivated. The ten-metre high palm trunk accumulates starch. It swells just before flowering and that is the right time to harvest it by felling.

The pith is grated to a fine mash. This is soaked in a long wooden trough, then trodden through a mat to leach out the sago starch. The off-white sediment settles in the bottom of the trough it is spread on mats to dry into lumps. These are broken up and finally ground into flour.



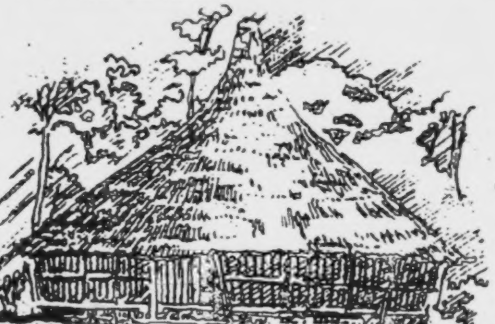


Bidayuh

The Bidayuh, accounting for 8.4% of Sarawak's population live mainly within the catchment of the Sarawak and Sadong rivers. Early European travellers gave them the name "Land Dayaks" because they live in the steep limestone mountains, near the watershed between West Sarawak in what was then Dutch Borneo.

Many Borneo natives live in longhouses, in effect a row of dwellings and a village street under one roof. The Bidayuh, a group comprising the Jagoi, Biatah, Bukar-Sadong, Selakau and Lara peoples of West Sarawak, built their houses in mountain fastnesses, tacked to a steep hillside like a gigantic staircase. This was partly for protection against maraudin enemies, partly for access to pure, fresh water.

The terrain occupied by the Bidayuh inspired them to construct ingenious systems of gravity-fed water supply. A little river is dammed at a distance above the longhouse, and the water carried to the dwelling in bamboo conduits.

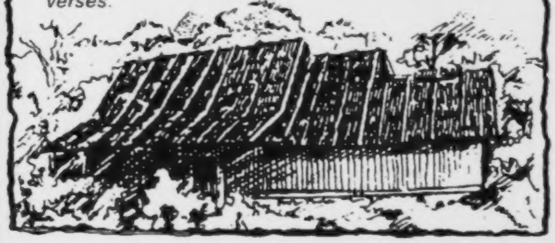


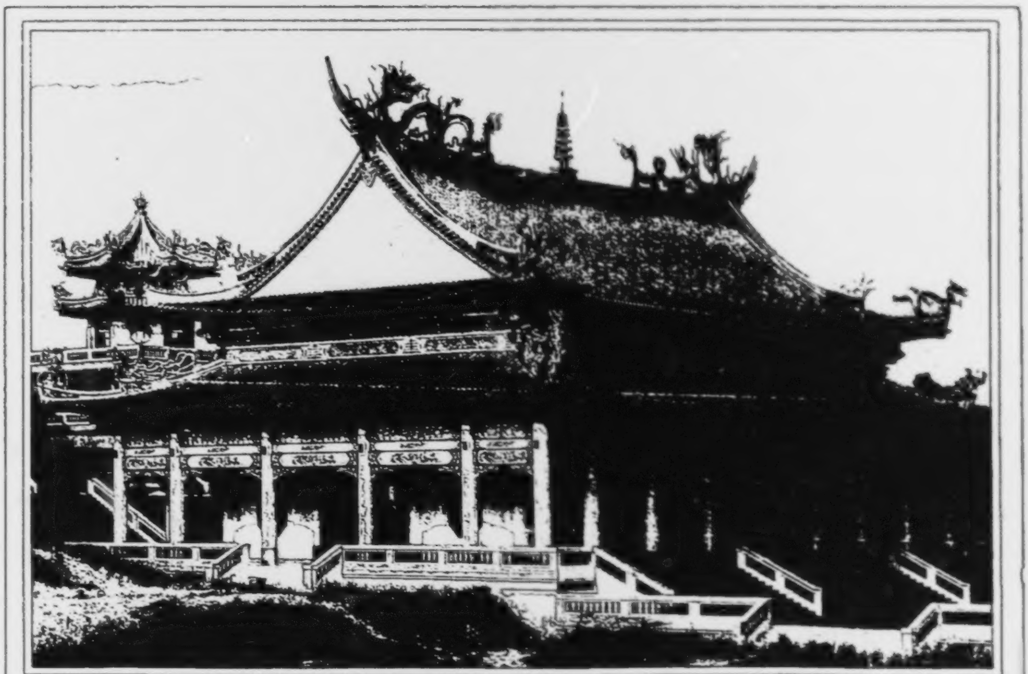
Chinese

Chinese farmers in Sarawak are likely to be of Hakka or Foochow descent. These hardy, frugal people migrated into Sarawak in the early 1900s, at the invitation of the Rajah who wanted to build up a solid farming middle class. Many came, most stayed; one-third of the State's population is now Chinese. The flourishing market gardens on both sides of the roads outside Kuching are almost exclusively cultivated by Hakka farmers.

Unlike local dwellings, the Chinese farm house is built at ground level. The floor is made of trodden earth, the walls of whitewashed sawn timber. The roof is thatched with leaf attap. The house is divided into two main parts; the family room which contains the kitchen, eating and living area and is also used to store valuables like bicycle or agricultural machinery and the bedroom.

One of the focal points of the main room is the household shrine. A print or statuette of the god revered by the family is displayed here, surrounded by joss sticks, candles, little cups of tea and other seasonal offerings. The doorpost is also divinely protected by the application of strips of red paper, inscribed with protection verses.



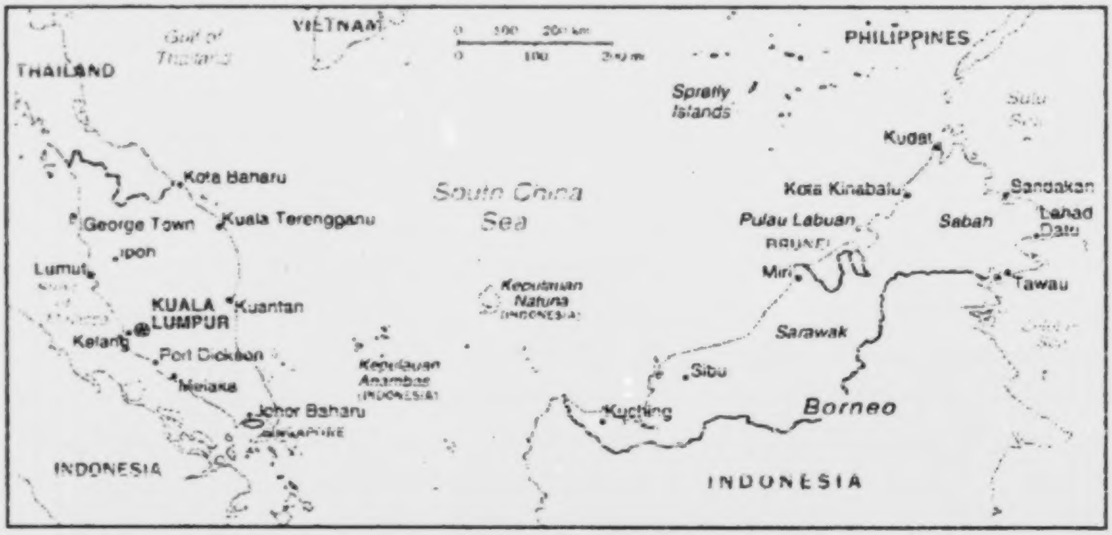


Malaysia: Where East Meets West

Diane Godfrey

Sixth Grade Teacher
Kyrene Pueblo Middle School
Chandler, Arizona

Malaysia:
Where East Meets West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Gulf of Thailand
THAILAND
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PHILIPPINES
Spratly Islands
Sulu Sea
Kudat
Kota Baharu
South China Sea
Kota Kinabalu
Sandakan
George Town
Kuala Terengganu
Pulau Labuan
BRUNEI
Sabah
Lahad Datu
Ipoh
Lumut
Miri
Tawau
KUALA LUMPUR
Kuantan
Kepulauan Natuna (INDONESIA)
Kelang
Sarawak
Port Dickson
Kepulauan Anambas (INDONESIA)
Sibu
Melaka
Johor Baharu
Kuching
Borneo
SINGAPORE
INDONESIA
INDONESIA

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Project Summary

Project Title: Malaysia: Where East Meets West

Developed By: Diane Godfrey

Summary:

This project involved the creation of a series of lessons intended for use by either a social studies teacher or a language arts teacher to teach students about Malaysia. The primary purpose of this project was to find ways to incorporate the teaching of language arts and reading skills as well as develop an understanding of Malaysia. A country like Malaysia which students know very little about can be a great vehicle for teaching geography, while still meeting standards and objectives in language arts and reading.

A short overview of each of the lessons:

> Lesson #1 – Uses the book *Chopsticks for My Noodle Soup: Eliza's life in Malaysia.* The lesson looks at the way we acquire information and form perceptions about what life is like in different places. Students examine perceptions of Malaysia and then gain a more complete understanding of Malaysia lifestyles after being presented additional information.
>
> Lesson #2 – Malaysia Cultural Museum – Students will create a Malaysian Cultural Museum. Students will be researching and creating museum-type descriptions for the "artifacts", pictures, and other objects to be included in the museum.
>
> Lesson #3 – The Colors of Malaysia. This lesson requires students to create a picture book of Malaysia focusing on the different colors that could be associated with Malaysia.
>
> Lesson #4 – Mapping Malaysia. This lesson requires students to produce a map of Malaysia from a set of directions.
>
> Lesson #5 – Sepak Raga (Takraw) South East Asian Ball Game. The purpose of this lesson is to have student read about a popular ball game played in Malaysia. After demonstrating an understanding of how the came is played, students go to the field to play the game.

Malaysia: Where East Meets West

OVERVIEW

A great vehicle for teaching geography can be a country which students know very little. While you're teaching about this country, be sure to include language arts and reading!

PURPOSE

As part of a Fulbright-Hays project, I have created a series of lesson that can be used by either a language arts teacher or a social studies teacher to teach students about Malaysia. These lessons are intended to teach geography, while at the same time addressing language arts and/or reading standards.

> **Lesson #1**: Uses the children's book *Chopsticks for my Noodle Soup: Eliza's Life in Malaysia*. Examines perceptions and reality of life in Malaysia.
>
> **Lesson #2:** Malaysian Cultural Museum. Students use "artifacts" and research about Malaysia to create a museum.
>
> **Lesson #3:** The Colors of Malaysia. Students look at the country of Malaysia with associations of color.
>
> **Lesson #4:** Mapping Malaysia. Students become familiar with the location of cities and natural features of Malaysia
>
> **Lesson #5:** Sepak Raga (Takraw) – Students learn a Malaysian ball game.

A list of other possible activities, lesson ideas and websites is included.

CONNECTIONS TO THE CURRICULUM

Geography
Language Arts
Oral Communication
Reading

GRADE LEVEL: 6-8 (Depending on the Standards for the grade level).

State of Arizona Standards	National Geography Standards
Social Studies Standard SS3 E4 – Analyze locations, regions, and spatial connections recognizing the natural and cultural processes that impact the way in which people and societies live and interact with each other and the environment. **Writing Standard** WE1 – Use correct spelling, punctuation, grammar and usage, along with varied sentence structure and paragraph organization, to complete a variety of writing tasks. WE5 – Write a report that conveys a point of view and develops a topic with appropriate facts, details, examples, and descriptions from a variety of cited sources. WE8 – Demonstrate research skills using reference materials such as dictionary, encyclopedia, and thesaurus to complete effectively a variety of writing tasks.	**Lesson #1:** Standard 6: How cultural and experiences influence people's perceptions of place and regions. **Lesson #2** Standard 10: Characteristics, Distribution, and Complexity of Earth's Cultural Mosaics. **Lessons #3, #4, #5:** Standard 4: The physical and human characteristics of places.

Chopsticks for my Noodle Soup: Eliza's Life in Malaysia

OVERVIEW

Perceptions of place can often be formed with little or no basis to reality by considering only one source of information.

PURPOSE

This lesson demonstrates to students that when forming ideas about what a place is like, it is often necessary to consider more than one source. This lesson is recommended as an introduction to the study of Malaysia.

CONNECTIONS TO THE CURRICULUM

Social Studies
Language Arts
Reading

GRADE LEVEL: 6-8

TIME: Two to three class periods

MATERIALS

- *Chopsticks for my Noodle Soup: Eliza's Life in Malaysia* by Susan E. Goodman. The Millbrook Press: Brookfield, Connecticut (Available through Amazon.com).
- Graphic organizer Worksheet 1and 2
- Graphic organizer for a compare/contrast essay
- Gather reference materials, especially those with lots of visual material. A CD is available from the Malaysian Tourist Bureau (see – Malaysia Websites and Resources, page 23). A sample Power Point presentation follows page 24.

OBJECTIVE

Students will be able to write an essay comparing and contrasting their thoughts on Malaysian life based on the book *Chopsticks for my Noodle Soup: Eliza's Life in Malaysia* and their revised impressions after obtaining additional information on the country.

PROCEDURES

1. Prior to reading the book have students record what they know (or think they know about Malaysia) on Worksheet 1.
2. To introduce the book, show students the cover and discuss what they think Eliza's life will be like living in Malaysia.
3. Read the book to the students.
4. Students complete the second half of Worksheet 1 by recording information on Malaysia they acquired after hearing the story. Guide students in selecting examples of housing, school, transportation, food, people, and the environment.
5. A second reading of the book may be required.
6. This is a good place to have a class discussion focused on this question: If someone asked you, "What is life like in Malaysia?" – what would you tell them?
7. Show students the additional material you have prepared. Be sure that your materials shows that Malaysia is a very developed country with modern housing, schools, and transportation. In addition, mention that Eliza's story takes place on the island of Borneo – point this out on the map and explain that mainland Malaysia is different than Borneo in many ways.

8. Students use Worksheet 2 to record information about Malaysia based on the presentation of information showing the diversity of lifestyles and natural environments in Malaysia.
9. Students then use the information from the two worksheets to write an essay comparing and contrasting changing impressions of Malaysia based on Worksheets 1 and 2.
10. For closure, ask a few students to read their essay.
11. Discuss why it is important to gather as much information about a place as possible before forming an opinion of what that place is like. Again ask student: "If someone asked you what Malaysia is like?" how would you respond?

ASSESSMENT

Compare/Contrast Essay Rubric

EXTENDING THE LESSON

1. If this is the only lesson being presented to students on Malaysia, you may want to have students make a poster or collage of pictures that capture the "spirit" of Malaysia. This will serve as a visual reminder of the diversity that will be found in Malaysia.
2. Use this lesson as a beginning for a study of the rainforest.

Impressions of Malaysia Essay
Based on Chopsticks for my Noodle Soup: Eliza's Life in Malaysia.

Directions:
Use your graphic organizers containing your impressions on Malaysia at three different point in time – before you heard the story of Eliza's life in Malaysia, after you heard the story, and then finally your impressions after obtaining additional information about the country.

- **Be sure to include an introductory paragraph that introduces your topic**
- **Think about what "compare/contrast" words will work well with your essay.**
- **Be sure to provide specific examples to back up your impressions.**
- **Be as precise and descriptive as you can.**
- **Don't forget to check your conventions – spelling, grammar, capitalization, and punctuation.**

Scoring Rubric

Level	Description
4	- Contains a well-developed introduction that provides detailed information on the purpose of the essay. - Chooses important features or characteristics of Malaysia to compare. - Identifies similarities and differences among impressions before and after obtaining information on Malaysia - Draws thoughtful conclusions from the similarities and differences. - Essay includes a variety of "compare/contrast" words in an appropriate manner. - Careful attention to conventions of language
3	- Contains an introductory paragraph. - Selects features and characteristics that provide a meaningful comparison. - Draws some thoughtful conclusions from the comparison. - Essay includes some "compare/contrast" words in an appropriate manner - Few errors in conventions of language
2	- Contains an introductory paragraph, but contains little information on the purpose of the essay. - Chooses characteristics that provide only a partial comparison of impressions. - Makes some errors in identifying similarities and differences. - Essay is confusing as to what features/characteristics are being compared-few, if any "compare/contrast" words used. - Isn't clear about the importance of the comparison. - Contains several errors in conventions of language.
1	- Poorly developed introductory paragraph or may not include an introductory paragraph. - Selects characteristics or features that are not important and don't lead to any conclusions. - Makes many errors in identifying similarities and differences. - Many errors in conventions of language.
0	- Does not respond to the assignment

Impressions of Malaysia
Worksheet 1

What do you think life is like in Malaysia?

After hearing about Eliza's life, what it is like living in Malaysia?

New Information About Malaysia

Worksheet 2

Think about people, places, housing, transportation, schools, jobs, religion, food, etc.

Use this page to record new things you discovered about Malaysia

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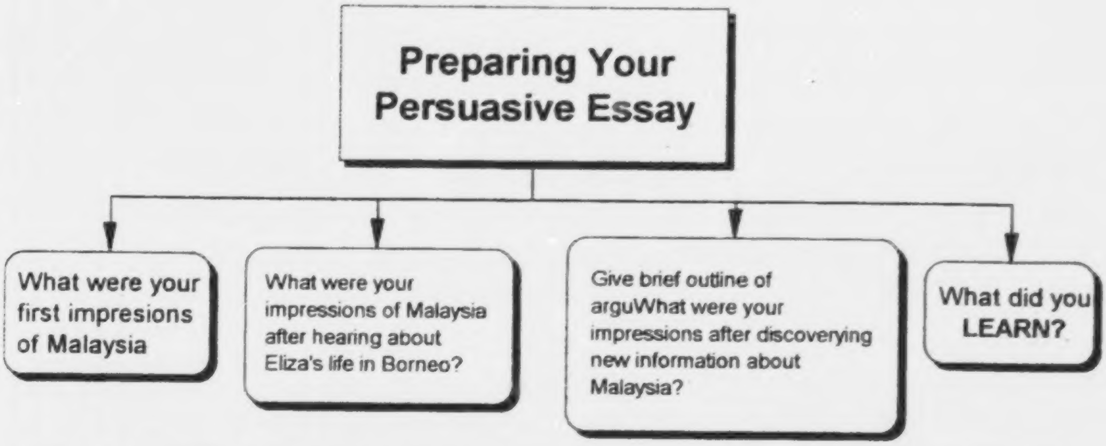

Preparing Your Persuasive Essay
What were your first impresions of Malaysia
What were your impressions of Malaysia after hearing about Eliza's life in Borneo?
Give brief outline of arguWhat were your impressions after discoverying new information about Malaysia?
What did you LEARN?

Think about how your impressions of Malaysia may, or may not, have changed after learning more about the country.

Use this organizer to help you plan the organization of your essay.

Be sure to use specific examples, details, or other support for your impressions.

Don't forget to think about what you learned from the activity. This is called making a connection using thoughtful conclusions.

Compare and Contrast words to help you:

alike
however
also
same
similar
both
differences
but
different
instead
unlike
on the other hand
have in common
in the same way

Malaysian Cultural Museum*

OVERVIEW

Descriptive and precise writing is necessary when space requirements are limited. Student writing is often unclear and lacks precise, clear, and descriptive language.

PURPOSE

Students conduct research on Malaysia and create a Malaysian Cultural Museum using artifacts, pictures, or other "museum-type" objects and then write clear and precise descriptions for the items. Students also become familiar with various research tools and reference resources.

CONNECTIONS TO THE CURRICULUM

Language Arts
Social Studies

GRADE LEVEL: 6-8

TIME: Approximately one week

MATERIALS

- A variety of reference materials containing information on Malaysia
- Access to the Internet
- Artifacts collected from Malaysia or have students create replicas and/or use pictures.
- Art supplies
- 3"x5" note cards

OBJECTIVES

1. After researching items, students will write a clear and precise description for the item using conventions of language.
2. Students will prepare a display of the items in a Malaysian Cultural Museum for other students to tour.

PROCEDURES

1. Collect a variety of "artifacts", pictures, postcards, etc. for students to research. If the real item is not available, students will produce a replica of the item.
2. Have students tell about any museums they have visited. Ask students about the types of things they see in museums, how museums are organized, and how items are displayed.
3. Assign a specified number of items to each student.
4. Gather reference materials or make arrangements to visit a library to conduct research on the assigned item(s).
5. Students record information and take notes about the item.
6. Notes are then put into a descriptive paragraph that clearly answers the following:
    - Origin of the item
    - Where the item can be found
    - Purpose of the item
    - How/why is the item used
    - If, it is a miniature of an item – what is the size of the original
7. The descriptions are revised and edited. Encourage students to use a thesaurus to refine word choice.
8. Final descriptions are then put on a note card and placed next to the museum item.
9. Descriptions are assessed using the grading rubric.
10. Organize the "museum" and then open the museum for tours.

ASSESSMENT

See Grading Rubric

Criteria

Demonstrates effective descriptive writing
Demonstrates correct use of language
Correctly identifies and describes item

Grading Rubric

Grade	Description
A	The writing it clear and precise The writer used elaboration to develop the description The writer includes specific details The vocabulary is selective and expressive Attention to conventions of language
B	The writing responds to the assignment The writing describes the item in adequate detail The writer uses some elaboration to develop the description The vocabulary is clear and interesting A few errors in conventions of language
C	The writing contains little elaboration to develop the description Details are not very specific Vocabulary is limited May have errors in conventions of language
D	The writing responds minimally to the assignment The writing is unclear The vocabulary is limited Excessive errors in conventions of language
F	Does not respond to the assignment

EXTENDING THE LESSON

- Have students visit a museum before beginning to observe the organization of a museum and the way items are displayed
- Have students create an invitation, museum brochure, and map of the museum

*Scoring rubric adapted from "Did I Say That?" lesson by Nancy Robertson of Aurora Junior High.

What are the Colors of Malaysia?

OVERVIEW

Tired of reading those same old research reports? Ready to try something new? Learning about other countries is an important part of social studies education in most school curriculums, but gaining this knowledge doesn't have to take the form of a research report.

PURPOSE

The purpose of this lesson is to have students think in a different direction about a country they will study. In this lesson the country selected is Malaysia. Using different colors as the focus for research, students will then use the research to create a picture book about Malaysia.

CONNECTIONS TO THE CURRICULUM

Geography
Language Arts

LESSON TIME: Three to five class periods to conduct research. Approximately five class periods to process the research, write, and compile the book.

MATERIALS

- Access to research materials on Malaysia
- Internet access
- 8-1/2" x 11" white paper for book pages
- Maps/atlases
- Art supplies-crayons, markers, colored pencils.
- Optional: Book *Colors of Australia* by Lynn Ainsworth Olawsky to use as a mode. Or use the excerpt from the book provided.

LEARNING OBJECTIVES

1. Students will be able to locate information about Malaysia and present acquired information in the form of a picture book focused around the theme "colors of Malaysia".

2. Students will present "colors" of information on the country, incorporating both the physical and human characteristics of Malaysia.

3. Students will create a physical map of Malaysia as part of the introduction to the book (see lesson on Mapping Malaysia).

4. Students will demonstrate the ability to utilize the conventions of language.

PROCEDURES

1. As a set to this lesson, ask students to think about the colors they associate with their own state or the United States? For example, students in Arizona might select the color copper because of the copper mines in the state, or the color turquoise because this stone is used in jewelry created by the Navajo.

2. Tell students they will be making a picture book for a country (Malaysia) and that they will be researching the country to discover what colors would be used to describe Malaysia.
3. If you have the book *Colors of Australia*, this is a good time to share with students a few pages as an example of what they will be doing when creating their own book. If not using the book, show students the example.
4. Assess the knowledge your students have in conducting research to determine if you will need to plan instruction in research strategies. For example, you may want to have your students use destination guides on the Internet for information, how to use an encyclopedia, etc.).
5. Prerequisite geographic knowledge: Understanding of the geographic themes of **Place** (human and physical characteristics of place) and **Location** (absolute location and relative location)
6. Be sure to take time to teach students how to make a physical/political map and what type of information you would like to have included on the map.
7. Provide time for students to conduct their research.
8. Students then make a list of the 10 colors they associate with Malaysia.
9. Using this list of colors, students create a page for each color. The page should include a description similar to the example provided.
10. Students will write an introduction page to their book. The introduction is to contain **location** information about the state, plus general information about the geography of the country. This page will also include the map of Malaysia.
11. Take time to be sure students follow proper paragraphing conventions.
12. Students will go through the entire writing process to assure work is in "publishable" form.
13. Create a cover and title page, then bind the book.
14. Students then share their books with other students or add them to a class library for free time reading.

ASSESSMENT
Assessment Tool: Product Rubric

EXTENDING THE LESSON
Have students share the information with younger children and teach the younger students about Malaysia.

RESOURCES

Olawsky, Lynn Ainsworth, *Colors of Australia*. Minneapolis: Carolrhoda Books, Inc. 1997

Ordering Information: The Lerner Publishing Group, 241 First Avenue North, Minneapolis, Minnesota 55401

Or www.learnerbooks.com

Colors of Malaysia
Scoring Rubric

	Outstanding 3	Satisfactory 2	Developing 1	Not Present 0
Contains 10 colors (with a page of information).				
Information explains in detail how the color choice relates to the country.				
Selects 5 colors that represent human characteristics.				
Selects 5 colors that represent physical characteristics.				
Has a **cover**.				
Has a **title page**				
Has an **introduction** page and basic physical geography information about the country.				
Has an accurate and neatly done physical map on the introduction page.				
Uses correct writing conventions (spelling, punctuation, capitalization)				
Demonstrates the ability to write well-developed paragraphs				
Demonstrates an attention to quality in drawings, pictures, and writing.				

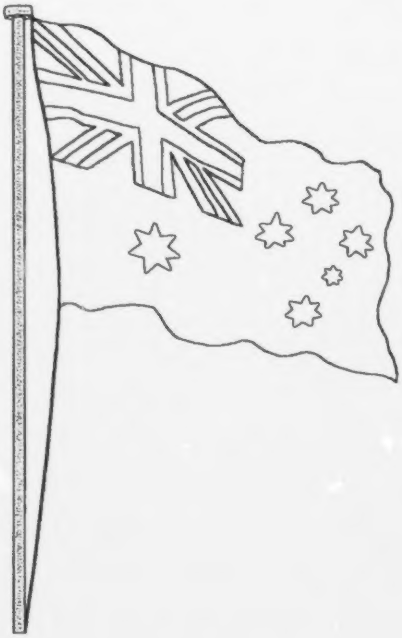
GRADE

33 – 29 = A
28 – 26 = B
25 – 23 = C
22 – 18 = D
17 or less = F

Example *

Navy

The Australian flag has a **navy** background. The large seven pointed Commonwealth star stands for the six states of Australia and the country's territories. The five stars on the right stand for the Southern Cross. This is the best-known constellation in the Southern Hemisphere, which is the half of the world where Australia is found . . .



Excerpt from *Colors of Australia* by Lynn Ainsworth Olawsky

Mapping Malaysia

OVERVIEW

Maps serve as an important tool for understanding and analyzing geography. The ability to create maps in an important first step in being able to make connections between information placed on the map and actual human and physical characteristics of that place.

PURPOSE

Students will learn how to create a map showing the location of major cities and physical features of Malaysia. Students will use the map to gain an understanding of the people and places in Malaysia.

CONNECTION TO THE CURRICULUM

GRADE LEVEL: 6-8

TIME: Two class periods, depending on prior knowledge of cartography.

MATERIALS

- Blank outline map of Malaysia
- List of places to include on the map
- Colored pencils or crayons
- Access to atlases or other reference sources.

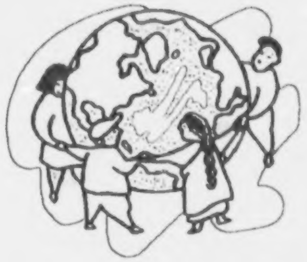
PROCEDURES

1. Provide students with a copy of the blank outline map of Malaysia. Explain to students they will be creating a map that shows the major cities and important geographic features of Malaysia.
2. Advise students to use the following colors on their maps:
   Brown-mountains (landforms)
   Blue-bodies of water
   Black-cities
3. Students should be familiar with the important elements of map. These components are: date created, orientation (compass rose), grid (latitude and longitude), scale, title, author (creator of the map), index, legend, and a situation. If students are unfamiliar with these components a lesson title "DOGSTAILS" is available from the Arizona Geographic Alliance web site: http://alliance.la.asu.edu/azga.
4. Provide students with a list of items to be placed on the map. Emphasize neatness and legibility.
5. Completed maps can be used in the "Colors of Malaysia" book or for other activities in a study of Malaysia.

ASSESSMENT

Checklist and Scoring Rubric

Mapping Malaysia



Directions:

- On your map place the items listed below.
- Be sure to include all the essential components of a map.
- Include a grid that is marked in 5 degree increments starting at the Equator
- Be neat
- Use colors correctly
    - Brown for landforms (mountains)
    - Blue for bodies of water
    - Black for cities

Items to Include:

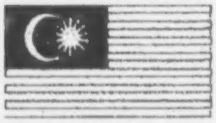
Landforms/Bodies of Water:
- Cameron Highlands
- Mount Kinabalu
- Hose Mountains (Sarawak)
- South China Sea
- Straits of Malacca

Cities:
- Kuala Lumpur
- Melaka (Melacca)
- Penang (Georgetown)
- Kota Bharu
- Jahor Bahru
- Kuching
- Ipoh
- Kuantan

Other:
- Sarawak and Sabah
- Label the Equator

Neighboring Counties:
- Thailand
- Singapore
- Indonesia

Bonus:
- Rajang River



Mapping Malaysia
Checklist

Criteria	Student	Teacher
All items on the list are included		
Items are in correct location		
Includes an author and date		
Includes an appropriate title		
Includes an orientation		
Includes a legend		
Includes a situation		
Includes grid lines for latitude and longitude (in 5 degree increments)		
Attention to neatness and legibility		
Correctly follows color guidelines		

*Note: No scale or index required

Scoring Rubric

A	Includes all items with a high degree of accuracy and attention to detail.
B	Items on the list are included and in the correct location; however, may not have included all items.
C	Items on list are included and mostly in the correct location; however, may have failed to include other required items.
D	Did not include all items and/or has placed items incorrectly. Has not paid attention to accuracy or detail. Lacks neatness.
F	Has not responded to the assignment. Work is of such poor quality unable to evaluate.

Sepak Raga (Takraw)
South East Asian Ball Game

OVERVIEW

Reading for information and following directions are both important reading skills. Throughout our lives we are called upon to read directions in order to learn new information, acquire a skill, or to accomplish a task.

PURPOSE

The purpose of this lesson is for students to read about a popular ball game played in Malaysia. Students will be provided with information about the of the game and how the game is played. After demonstrating an understanding of the game, students will go to the field to play the game.

CONNECTIONS TO THE CURRICULUM

Language Arts
Physical Education
Cultural Geography

GRADE LEVEL: 6-8

TIME: Two class periods

MATERIALS

- A rattan ball – available at Asian import stores. You may want to have several.
- Access to a large field
- Access to a large field for the traditional game

OBJECTIVES

- Students will read about the history of Sepak Raga and be able to demonstrate comprehension of the game by completing a graphic organizer.
- Students will be able to play the game after reading about the game.

PROCEDURES

1. Distribute "Sepak Raga" and have students read the information.
2. After reading, students will demonstrate comprehention by answering questions on the Sepak Raga graphic organizer.
3. Once the graphic organizer is complete, and you are confident that students have the general idea of the game, take them to the field.
4. Divide class into groups of seven and have them form a large circle. The number of groups able to play will depend on the number of balls available.
5. Once groups are ready let them try to play the game.
6. While students are waiting to join the game, they can practice kicking the ball (bola raga) to each other.
7. Have fun.

ASSESSMENT
Completed graphic organizer to check for understanding of the game.

EXTENDING THE LESSON
Have students learn other Malaysian games. Visit website – http://www.klcityguide.com/main/info-games2htm. A great site for general information on games and pastime activities.

Sepak Raga

A ball was probably one of the first toys used by humans. One of the ancient and still popular South East Asia games is called "takraw" in Thailand, "chinlon" in Burma, and "sepak raga" in Malaysia and Indonesia. In Malay "sepak" means kick and "raga" is a woven ball. The ball used is made of woven rattan and is a little larger than the size of a grapefruit.

The rules of the game have changed over time and vary from location to location. The game can be played by just one or two people, a team, or with two opposite sides.

Basically the game involves a lot of movement, agility, and skill. The main goal of the game is to keep the ball in the air without using one's arms or hands. The players kick the ball with any part of the leg (the bottom of the foot is preferred), or the shoulder, hip or head. The challenge is to see how long the ball can be kept in the air before it hits the ground.

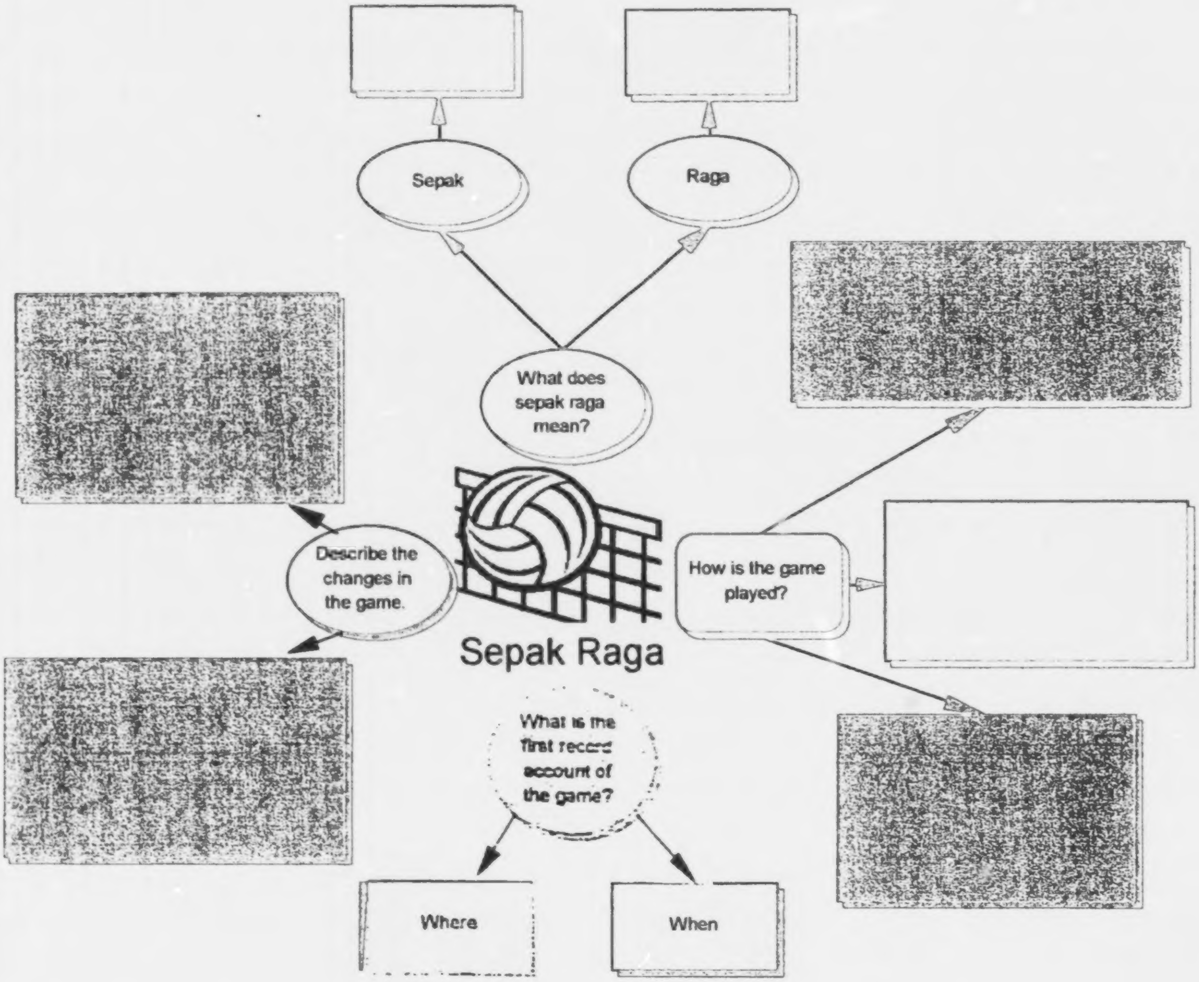
One of the first records of the "sepak rage" was in the 1460's in Malacca. There are legends of a Malay ruler who kept an audience spellbound by kicking the ball more than 200 times without letting it touch the ground. One of the interesting thing about these stories of the game is that no mention of women playing the game can be found. Why do you think this might be?

In many kampongs (Malay villages) sepak raga is still played in the traditional way. The players stand in a circle about 40 feet in diameter. Six or seven men – the number varies – kick the ball toward each other. The goal is to prevent the ball from hitting the ground. Often teams compete with each other to see who can achieve the highest number of times the ball is kicked without hitting the ground. The time limit for each team is usually 30 minutes.

Since the 1960's, sepak raga has gone from a kampong pastime to an international sport. Sepak raga evolved from a village pastime into sepak raga jarring a team game with three players on each side of a court divided by a "jarring", a net. In 1965, sepak raga jarring became an international sport. It was during this event that Malaysia competed successfully against Thailand and won the gold medal in the South East Asia Peninsular Games. The game is now known by the name Sepak Takraw.

Read the article "Sepak Raga". After reading the article, complete the graphic organizer to demonstrate your understanding of the game.

? What is a kampong?


Sepak
Raga
What does sepak raga mean?
Describe the changes in the game.
Sepak Raga
How is the game played?
What is the first record account of the game?
Where
When

? What skills do you need to play the game?

? What equipment is needed to play the traditional game?

Malaysia Web Sites and Resources

http://geography.about.com/library/blank/blxmalaysia.htm
Maps and basic facts

http://store.yahoo.com/malaysiastall/
One of the best sties found for pictures and easy to understand information

Geseasia.about.com/gi/dynamic
For pictures of Malaysia

Infoplease.com/ipa/AO107751.html

Lonelyplanet.com/dest/sea/malay.htm
Good picture of rafflesia and orangutan

www.web3asia1.com.sq/trip/journey/travel/malaysia
To hear phrases in Bahasa Malay

http://www.klcityguide.com/main/infor-games2.htm
A great site for information on games. Descriptions and how to play.

Tourism Malaysia
17th Floor, Menara Dato' Onn
Putra World Trade Cenre
45 Jalan Tun Ismail
50480 Kuala Lumpur, Malaysia
http://tourism.gov.my
E-mail: tourism@tourism.gov.my

Lesson Idea

1. Research animals of Malaysia. Use *Wild Malaysia abc: An Alphabet Book of Malaysian Mammals* by Mahani Zubaidy Gunnell:

   Utusan Publications& Distributors
   1 & 3 Jalan 3/91A, Taman Shamelin Perkasa Cheras
   56100 Kuala Lumpur, Malaysia
   Fax: 603-987-5763
   E-mail: enquiry@upnd.com.my
   Web site: www.upnd.com.my

2. Compare and learn about the main religious celebrations and festivals in Malaysia. Here are some ideas to get you started:

   Chinese New Year
   Muslim-Hari Raya Puasa (celebrates end of Ramadan)
   Hari Ray Haji, Ramadan
   Buddhist - Vesak Day
   Hindu- Deepavali

3. The best series of books for an in-depth study of Malaysia. Recommend Volume 1: The Environment.

   The Encyclopedia of Malaysia
   Archipealago Press
   25, Jalan Puda Lama
   50200 Kuala Lumpur, Malaysia

   E-mail: edmkl@po.jaring.my

4. In Malaysia, and other South East Asian countries, choral speaking is a popular activity for students. It involves having students write a script, which is then memorized and spoken in unison with coordinated movements. This would be a great activity for students to plan and perform. There are many topics that could be by students for creating a script. Choral speaking usually involves groups numbering between 14 and 30 students.
5. Racial harmony plays an important role in the lives of people living in Malaysia. Students can conduct research in the ways that racial harmony is maintained in Malaysia. Have students examine the question: Is racial harmony important to maintaining a stable government?
6. Shadow puppets. Wayang kulit is an example of old Malay theater. Students could create their own shadow puppets. Check out the web site: http://www.klcityguide.com/main/info-games2.htm

A CHRONOLOGICAL HISTORY OF MALAYSIA.

THE EARLY CENTURIES

39.000 BC Remains of people found recently in Sarawak, Borneo

2500 BC Proto-Malays spread south from Yunnan area in China.

300 BC Earliest signs of Bronze and Iron Age cultures in Malaysia.

200 BC Start of trade with India and China.

100 BC-AD 200 Emergence of trading kingdoms in the Isthmus of Kra.

AD 500-1000 Development of local trading polities with Hindu-Buddhist orientation on Bujang Valley and in northern Perak.

THE RISE OF THE MELAKA EMPIRE

1400 Founding of Melaka by Parameswara, an exiled prince from Sumatra, Indonesia.

1409 Chinese Admiral Cheng Ho arrives with his fleet in Melaka.

1410 Ming Emperor of China recognizes Melakais sovereignty and Parameswarais right as ruler.

1446 Melaka becomes a sultanate.

1450 Beginning of Melakais expansion into an empire in Southeast Asia.

1509 The first Portuguese arrive at Melaka.

1511 Melaka is invaded and falls to the Portuguese. The fleeing Melaka sultan takes control of the Empire of Johor and establishes the Perak Kingdom.

1641 The Dutch invades Melaka and take control from the Portuguese.

1699 Â 1784 Period of Minangkabau Â Bugis struggle for domination of sea lanes of the Straits of Melaka.

1786 The British occupy Penang.

BRITISH COLONIAL MALAYA

1819 The British occupy Singapore.

1824 Anglo-Dutch Treaty; Melaka is peacefully ceded to the British from the Dutch who gets Batavia (now Jakarta) in Indonesia.

1840 The importance of the mineral tin increases, bringing an influx of Chinese tin miners from China to the western coast of Peninsular Malaysia.

1841 James Brooke established as the Rajah (King) of Sarawak.

1858Â68 Civil war in Pahang.

1867-74 Civil war in Selangor.

1875-76 The Perak War.

1881 British North Borneo Chartered Company establishes a center in North Borneo (what is now known as present-day Sabah).

1891-95 The Pahang Rebellion.

1895-1905 The Mat Salleh Rebellion in North Borneo.

1896 Treaty of Federation Â the Federated Malay States (FMS) are created by the British.

1914-18 World War 1.

1920-41 The British adopt decentralization policy in the FMS; early signs of a Malay nationalism against British rule begin to surface.

INDEPENDENT MALAYA

1941-45 World War 2. Japanese forces invades and occupy Malaya.

1946 The British reoccupy Malaya.

1948 Formation of the United Malay National Organization (UMNO); Sarawak and British North Borneo become Crown colonies.

1948-50 Communist uprising Â The Emergency period.

1952 First municipal elections in Kuala Lumpur; UMNO and the Malayan Chinese Association (MCA) parties cooperate.

1953 Alliance coalition comprising UMNO, MCA and the Malayan Indian Congress (MIC) formed.

1954 First general elections in peninsula Malaya; landslide win for the Alliance.

1956 Tunku Abdul Rahman leads Merdeka Mission to London to negotiate for Malayais independence from British rule.

1957 Malaya gains independence from the British. Tunku Abdul Rahman becomes the first Prime Minister of Malaya.

POST INDEPENDENCE MALAYA, THE FORMATION OF MALAYSIA.

196 1 Tunku Abdul Rahman proposes a political association Â called Malaysia Â that would include Malaya, Singapore, North Borneo (Sabah) and Sarawak.

1963 Creation of Malaysia.

1963-66 Confrontation with Indonesia who intensifies its "Crush Malaysia" campaign. The Phillipines drops its claim on Sabah and recognizes Malaysia.

1964 Singapore leaves Malaysia and becomes an independent nation.

1969 Riots in the wake of the general elections on Fri 13, May 1969 were the result of simmering racial tension between Malays and Chinese. Violent outbreaks, mainly in Kuala Lumpur, kills hundreds of people and causes considerable property damage.

1970 Start of the New Economic Policy (NEP), established to encourage a fairer distribution of wealth among the races which was deemed to be the cause of the 1969 riots.

1983 Constitutional crisis involving the position of Malaysiais hereditary rulers. Power of rulerís reduced.

1990 National car project, Proton, leads the move to transform Malaysia into a fully-developed nation.

1996 Malaysia launches its first satellite (Measat), and direct-to-home satellite TV.

1997 Opening of The Petronas Twin Towers, the worldis tallest building located in Kuala Lumpur.

1998 Kuala Lumpur is the first Asian city to host the Commonwealth Games.

SEPAK
RAGA
(TAKRAW)

THE SOUTH EAST ASIAN
BALL
GAME

SARAWAK MUSEUM
OCCASIONAL PAPER NO. 4

THE LAWS AND METHODS OF PLAY OF SEPAK RAGA JARING AND SEPAK TAKRAW

In 1960 the Sepak Raga Association at its first Annual General Meeting laid down the laws and methods of play for "sepak raga jaring". Five years later the Sepak Takraw Federation was formed and it adopted, with only minor alterations, the same laws and methods for Sepak Takraw. The original rules are recorded verbatim below together with the subsequent amendments which are underlined. Measurements are given in the original feet and inches.

"1. NAME OF THE GAME

The name shall be "Sepak-raga Jaring" (Takraw).

2. THE GAME

(a) (This is an old Malay game which has been evolved and adapted to suit modern times.) The game shall be played between two teams of three players each.

(b) The game shall be played on a specified court. Equipment includes a net and a "sepak-raga" (Takraw).

3. COURT OF PLAY

(See plan of Court of Play). The court shall be rectangular with:–

(a) Side Lines: the lengths shall be called the side-lines. Each line shall be 44 feet long.

(b) Base-Lines: the breadths shall be called the base-lines. Each line shall be 22 (20) feet long.

(c) Half-way Line: a half-way line shall be marked out across the court of play, (thus forming two squares of 22 feet by 22 (20) feet each).

(d) Quarter-Circles: from the two points where the half-way line meets the side-lines, two quarter-circles with radii 3 feet each, shall be drawn in each half of the court of play. From these quarter-circles the ball shall be thrown for a service.

(e) "Tekong" Circles: from the middle of both of the baselines two imaginary perpendicular lines of 8 feet long each shall be "drawn" into the court of play. Taking the inner ends of the undrawn lines as the centres, two circles having radii 1 foot each shall be drawn. From these "tekong" circles the ball shall be kicked for a service.

(f) Lines: the court of play shall be marked with distinctive lines and in accordance with the plan. The width of the lines shall not exceed 1 inch. Markings can either be of wood, string or line.

4. NET POSTS

Two upright posts shall be erected on both sides of the court of play opposite the half-way line. The posts shall be 1 foot away from the side-lines and shall be 5 feet 4 inches high (5 feet 1 in).

5. NET

The net shall be stretched tightly between the two net-posts. It shall be:

(a) 5 feet 3 inches (5 ft) from the ground at the centre.

(b) Its length shall be 22 feet and have a depth of 28 inches. It shall be made of string.

6. BOLA-RAGA (Takraw)

The ball used in the game shall be a bola-raga.

It shall be made from cane and plaited in three layers (one layer). Its circumference shall not be more than 15 (17) inches nor less than 14 (16) inches. The weight shall be between 3 and 4 tahils (approximately 1/3 lb).

7. PLAYERS

(a) The game shall be played between two teams of three players each.

(b) One of these three players shall position himself in the "tekong" area.

(c) The remaining two players shall position themselves near the halfway line. The one on the left shall be called the "left-inside" and the one on the right shall be called the "right-inside".

8. PLAYERS OUTFIT

Players may wear shorts or trousers, shirts and rubber shoes.

9. DRAWING OF LOTS

At the beginning of the game both teams shall draw lots:

(a) The team winning the draw shall have the option of choice of ends or service.

(b) The team losing the draw shall have the choice of whichever the winning team rejects.

(c) The choice of ends or service shall be made in the first set only.

10. UMPIRE AND LINESMEN

(a) Umpire: the umpire shall sit on an "umpire-stool" situated away from the side-line but in line with the half-way line, opposite the net-post. His duties are to start and stop the game, to announce the points scored by the teams and to make decisions on the game. The decisions shall be made in accordance with the requirements of the laws and methods of play of the game as adopted by the Sepak-raga Association of the Federation of Malaya (Asian Sepak-Takraw Federation).

(b) Linesmen: at each corner of the court there shall be a linesman. The linesmen shall position themselves at places beyond the court but in line with the side-lines. Their duty is to help the umpire to decide whether the ball is in or out of play. The linesmen indicate this by signalling with their hands. But the final decision rests with the umpire.

(c) The half-way line linesmen: the half-way line linesman shall position himself opposite the umpire, in line with the half-way line but near the post on the far side of the court. His duty is to help the umpire in making decisions concerning faults of players in the region of the halfway line. But the final decision rests with the umpire.

11. SERVICE

(a) Qualification for service

- (i) The team choosing service shall make the opening service to start play of the game.
- (ii) The team winning the first set shall make the service to start the second set.

(iii) The team winning the second set shall make the service to start the rubber set (final).

(iv) The ball is "dead" in the opponents' half or a fault is awarded against the opponents.

(v) The team losing the draw shall make the opening service of the game if the team winning the draw takes the choice of ends.

(b) Method of Service

(i) The "tekong" (player in the "tekong" circle) for the team making the service shall have one of his feet in the "tekong" circle.

(ii) One of the insides of the team making the service shall stand in either of the quarter circles in his own half.

(iii) The inside shall throw the ball to his "tekong" (after the umpire has announced the score). The "tekong" shall kick the ball into the opponents' half of the court.

(iv) The receivers may stand anywhere in their own half of the court of play.

(c) The first service is considered good if the ball passes over the net, whether it touches the net or not and within the opponents' half.

12. OFFENCES AND INFRINGEMENTS

(a) By the team making the service

(i) The "tekong" (player in the "tekong" circle) does not kick the ball thrown by the inside.

(ii) The "tekong" does not have one of his feet in the "tekong" circle while making the kick.

(iii) The inside throwing the ball does not stand in the quarter circle or he stands on the line.

(iv) The ball touches the net but does not drop into the opponents' half.

(v) The ball touches the net and drops beyond the opponents' half outside the court of play.

(b) By the team receiving the service

(i) Players positioning themselves outside the court of play.

(ii) Walking and/or acting in such a manner as to distract the opponents' attention.

(c) By both teams during the course of the game

(i) Stepping on the half-way line.

(ii) The ball drops in or outside the court of play

(iii) The ball touches the hands or arms, either intentionally or unintentionally.

(iv) Handles the ball (i.e. carries the ball with the hand)

(v) Holds the net or the net post with the hand.

(vi) Kicks the ball more than three times consecutively in his own half. ("Kick" means to use other parts of the body except the hands or arms).

(vii) Any part of the body touching the ground outside the court of play.

(viii) Any part of the body touching the net.

(ix) Raising the leg or legs higher than the net while making a kick near the net which causes danger to the opponents.

13. SERVICE OVER

If the team making the service infringes any sub-section of Law 12 (a) and (c) the service is over.

14. POINTS

(a) If the team receiving the service infringes any sub-section of Law 12 (b) and (c) the team making the service gets the point.

(b) Each set has 15 points.

(c) If a set is a 13 all or a 14 all set the game shall be continued by a deuce of 5 or 3 points respectively.

(d) If it is an all set at 13 or 14 the team which first gained the 13th or 14th point shall be given the priority to ask for the deuce.

(e) If both teams win a set each, the game shall be continued with a rubber set and points shall be in accordance with Law 14 (b) and (c).

(f) Before the rubber set commences the teams are entitled to an interval not exceeding 5 minutes.

(g) Both teams shall change sides before the commencement of the second and the rubber sets and again when the score has reached 8 in the rubber set.

(h) To win a game a team shall have to win two sets consecutively. If both teams win a set each the game shall be continued with a rubber set and the team winning the rubber set shall win the game.

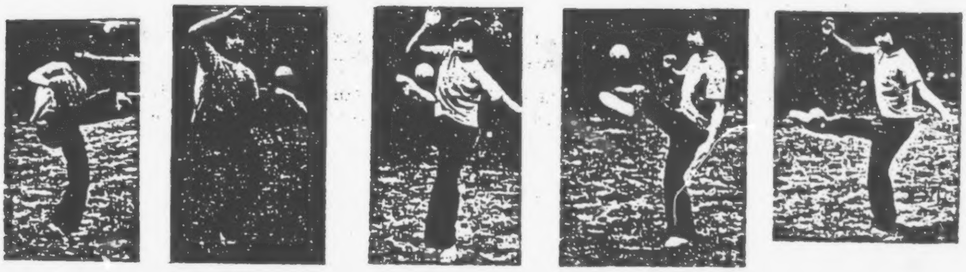
15. INJURY

If a player is injured or faints during the course of the game the umpire may suspend the play for a duration not exceeding 10 minutes. If after the allotted time the player is still unable to continue a substitute may be allowed.

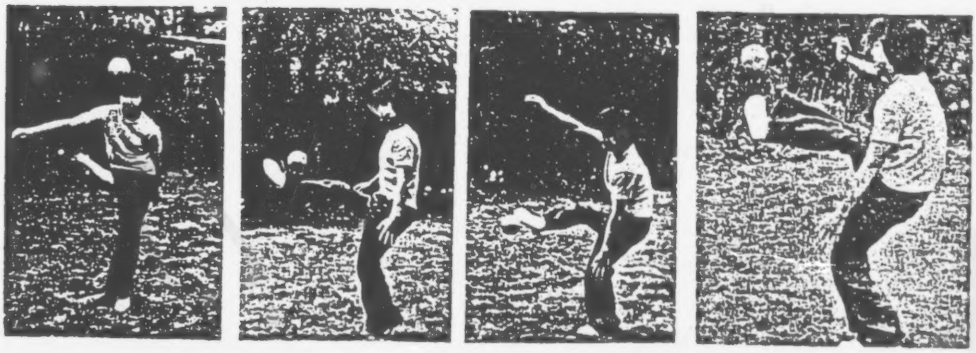
16. CONDUCT

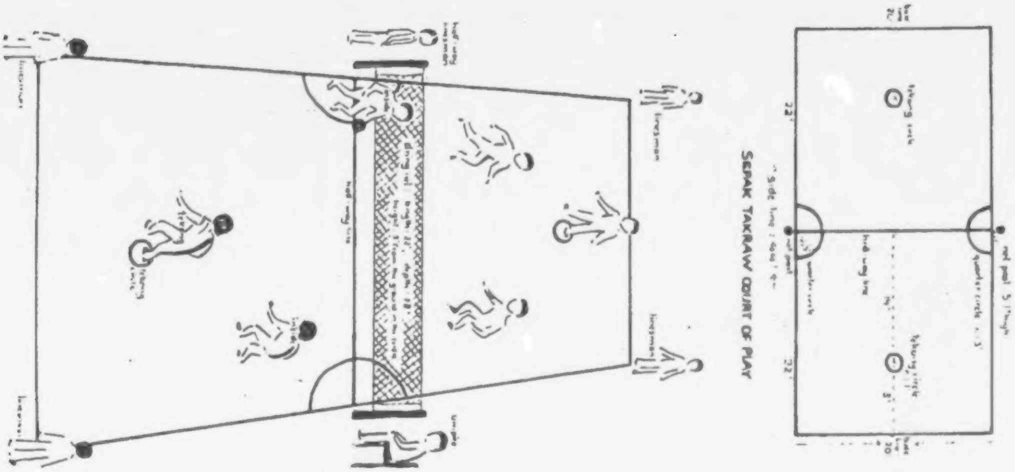
(a) Observance of the Laws of the Game. Players, officials and spectators may only be allowed to participate in or witness the game provided they abide by the Laws and Methods of Play of the game as adopted by the Sepak-raga Association of the Federation of Malaya (Asian Sepak-Takraw Association).

(b) Courtesy. It is common courtesy to use the hand when delivering the ball either to a team mate or to an opponent."

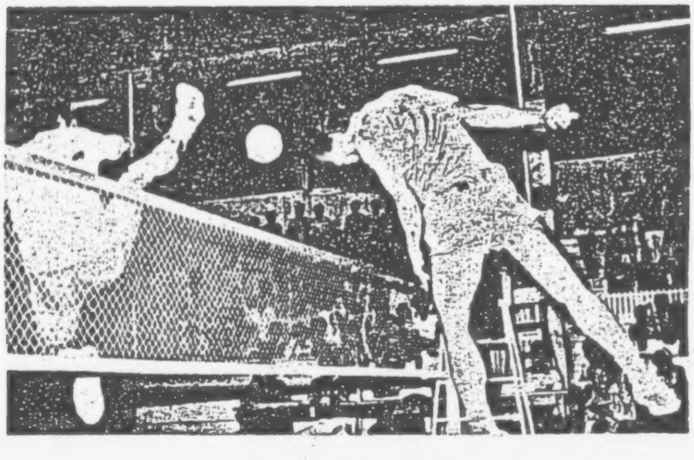


SEPAK RAGA PRACTICE



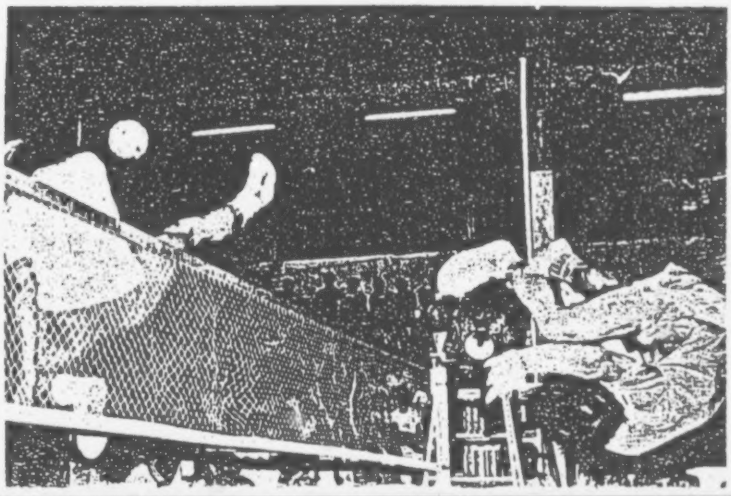

linesman
umpire
half way line
tekong circle
quarter circle r. 3'
net post 5 ft high
22'
22'
side line
30

SEPAK TAKRAW COURT OF PLAY



SEPAK TAKRAW

Competition held at
Kuching, in 1981.
(where the photographs were taken)



People of Malayasia

THE PERANAKANS/BABA-NYONYA

Malaysians of Chinese-Malay descent are known as Straits Chinese, or Peranakan (which in Malay means "born here"). A peranakan man is called a "baba" whilst the ladies are known as "nyonya". The Peranakan culture was first established when Chinese trade missions to Melaka in the early 1400s began to foster inter-cultural relationships and marriages between Chinese traders and local Malay women, as well as between Melaka's sultans and the Chinese Ming emperors.

THE MAMAK or INDIAN MUSLIMS

Indian Muslims, known as "mamak" , are descended from Muslim-Indian traders who have successfully integrated into the Malay way of life, are highly industrious business people. When they arrived, many opened restaurants, textile shops and other successful businesses. Some of their food have become the staple diets of Malaysian life, such as "teh tarik" (foamed tea) and "roti canai" (a form of layered pastry pancake bread).

THE MALAYS

The Malays, long linked to the land as bumiputra (sons of the soil) are well known for being generous and hospitable with an easy smile and a well-developed sense of humor. They are dominant in the political scene and the governance of Malaysia. Though highly successful,the Malays have been able to strike a balance between capitalism, the Muslim religion and tradition. Some Malays in more rural areas do still cherish the simplicity of the uncluttered outdoor life in a provincial Malay "kampung" or village. A "kampung" house is a unique wooden house propped up on stilts which makes them ideally cooling in the humid tropical weather.

THE CHINESE

The Chinese were early frequent traders since the 13th century to Malaysia especially after the great Chinese admiral Cheng Ho visited Melaka in 1403. However the majority of the Chinese population in Malaysia are descendedfrom migrants from China during the 19th century onwards when revolutionary problems were rife in China. The Malaysian Chinese community have put their own traditional stamp into Malaysia; Teochew, Cantonese, Hokkien and Hakka Chinese peoples immigrated initially to work in early tin mines bringing their religion, culture, language dialects and business industriousness. Chinese traditions, such as lion dances, are a common day to day practices in multicultural Malaysia. All Malaysian cities and towns have a Chinatown, characterized by shophouses, religious temples [see the rare Wangkang "King-Boat" procession held in Melaka] and the ubiquitous coffee shop.

THE INDIANS

Indians from India began visiting Malaysia 2000 years ago, following rumors of fortune in a land their ancestors knew as Suvarnadvipa, the fabled "golden peninsula". However, it was not until the 19th century that Indians arrived, brought in by the British, and stayed in large numbers, employed mainly as rubber tappers and plantation labourers. Malaysia's Indian population is predominantly from southern India of Tamil descent (80%) with smaller numbers of Sikh, Bengali, Keralan, Telugu and Parsi. Southern Indians have brought a rich cultural influence and color to Malaysian life. Bright silk saris, fiery Indian cuisine, Tamil movies and the indomitable prevalence of the Hindu faith have all become part of Malaysia. Magnificent Hindu temples are a common sight in Malaysian towns and cities.

THE EURASIANS

When the Sultanate of Melaka fell to Portuguese invaders in 1511, and who ruled Melaka for the next 100 years, the new rulers sought to establish control by encouraging Portuguese soldiers to marry local women. As can be expected, a strong Eurasian (European-Asian) community grew up with loyalty to Portugal through its ties of blood and the Catholic religion. Even after 500 years, there is still widespread remnants of the Portuguese legacy. Eurasians in Melaka and other cities, bear such Portuguese surnames as Sequira, D' Silva and D' Souza and still cherish the traditions of their European lineage. They are proudly protective of their unique Eurasian cuisine, and some still continue to speak Cristao, a medievel dialect from south eastern Portugal. Besides the Portuguese, there are also Eurasians of Dutch and British heritage from cross-cultural marriages in the 19th and 20th centuries.

THE ORANG ASLI

The Malay term Orang Asli means "original people" (of Malaysia). These original inhabitants of Malaysia have an estimated population of 60,000 made up from scores of tribes. 60% are jungle dwellers while the others live in coastal villages. Undoubtedly, the oldest inhabitants of the Malaysian peninsula are the Negritos, arriving some 8000 years ago. Making up the largest group of 40,000, the Negritos are mostly dark-skinned and frizzy haired, their features, though unique, are similar to the peoples of Papua New Guinea or East Africa. Practicing little or no cultivation, the Negrito tribes pride themselves on their mobility. The second largest group is the Senoi, thought to share a common ancestry with the hill peoples of northern Cambodia and Vietnam. The Senoi are masters of the hunting blowpipe.

THE TRIBES OF EAST MALAYSIA

The states of Sabah and Sarawak, making up East Malaysia, are on the giant island of Borneo. Borneo has been known as a land of head-hunters which seems to conjure up a cruel and aggressive people. Contrary to this misconception, the people of Sarawak are gentle, law-abiding people and in the days of head-hunting, taking the heads of one's enemies only occurred when the community suffered some plagued. Today, head-hunting is outlawed and skulls seen hanging in longhouses are those inherited by families.

Among the indigenous peoples of Sabah are a) the prosperous rice-growing Kadazan tribe b) the Bajaus reknowned for their seafaring nautical skills and horsemanship c) the Illanun, once the regions's fiercest pirates d) the Sulul, of the original sultanate and e) the agile Idahan who collect edible bird's nest from cave ceilings which are exported to China.

Sarawak's oldest inhabitants are a) the coastal Melanau of the peat swamps who lived a semi-aquatic existence b) the Iban, who are the largest ethnic group who used to be headhunters living in bamboo longhouses c) the peaceful Bidayuh d) the upriver Kayan and Kenyah reknowned for their navigational skills and dance e) the nomadic Penan whose lifestyles are the most endangered and whose ideas on sustainable land use are ironically the most up to date.

Malaysia:

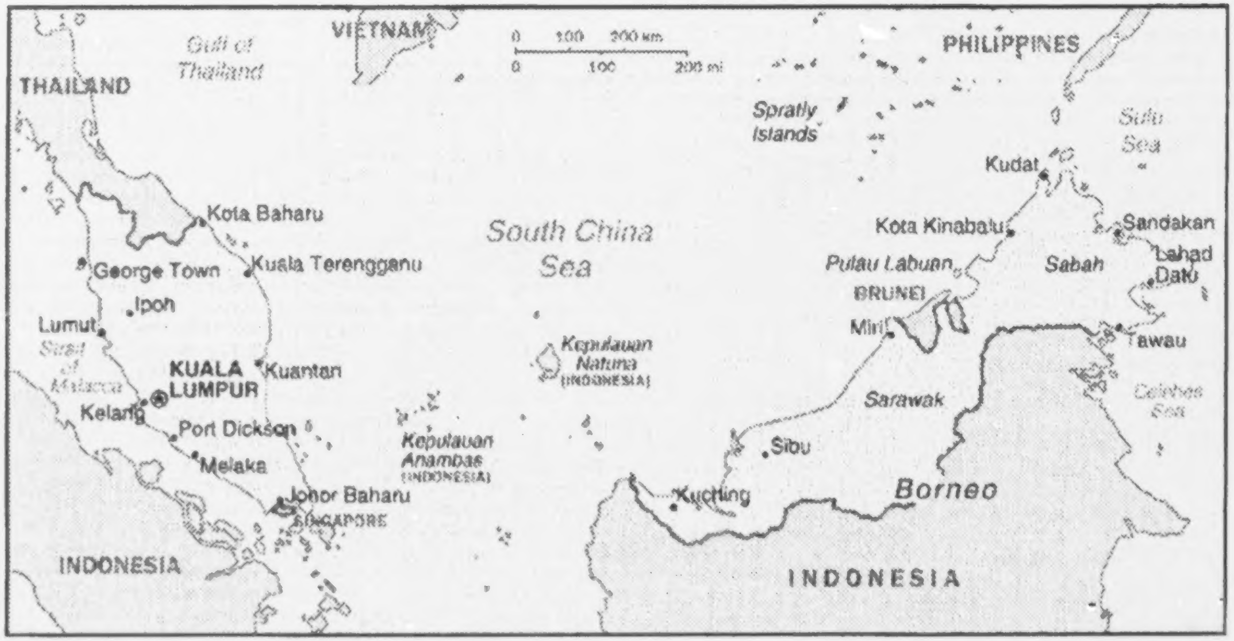
Where East Meets West

Diane Godfrey, TC
Arizona Geographic Alliance

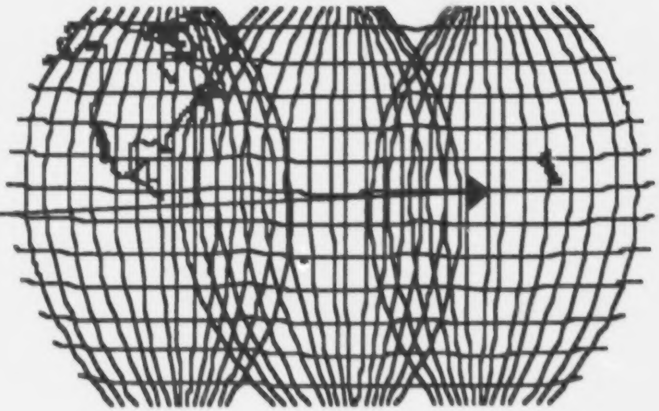
Selamat Datang!

What do you know about Malaysia?
True or False

- Malaysia is about the size of Texas.
- Malaysia was established as an independent country before WWII.
- The majority of people in Malaysia are Muslim.
- Most Malays live in huts.
- Malaysia is located in a rain forest.
- The movie *Entrapment* was filmed in Malaysia.
- Students in Malaysia must learn English.


THAILAND
Gulf of Thailand
VIETNAM
0 100 200 km
0 100 200 mi
Spratly Islands
PHILIPPINES
Sulu Sea
Kudat
Kota Baharu
South China Sea
Kota Kinabalu
Sandakan
George Town
Kuala Terengganu
Pulau Labuan
BRUNEI
Sabah
Lahad Datu
Ipoh
Lumut
Strait of Malacca
Miri
Tawau
KUALA LUMPUR
Kuantan
Kepulauan Natuna (INDONESIA)
Kelang
Sarawak
Celebes Sea
Port Dickson
Kepulauan Anambas (INDONESIA)
Sibu
Melaka
Johor Baharu
SINGAPORE
Kuching
Borneo
INDONESIA
INDONESIA

Malaysia is about the size
of New Mexico



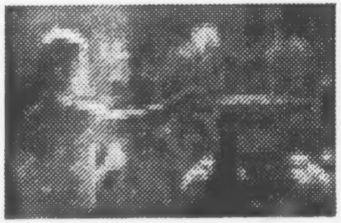
Location:

2° N, 112° E
South of Thailand, West of the
South China Sea, Indonesia to the South

Malaysia: A Nation

- Gain Independence from colonial ruler - United Kingdom on August 31, 1957.
- Colonial influences still remain
- Government: Constitutional monarchy. King is rotated every five years among the sultans.
- Made up of 13 states
- Kuala Lumpur is the capital --in process of moving to Putrajaya
- Head of government:
  Prime Minister Dr. Mahathir bin Mohamad (since 1981)

People of Malaysia



Malays and Indigenous (58%)

Chinese 26%

Other 8%

Indian (8%)

Main Geographical Features

- Peninsular Malaysia and states of Sarawak and Saba on the island of Borneo
- Peninsula accounts for 40% of total land.
- Near the equator
- Includes the highest peak and longest cave system in Southeast Asia
- Half the country is covered by tropical rainforest-
  At beginning of century covered 4/5 of the land.
  By 1930's only one-half of original remains.

Geography

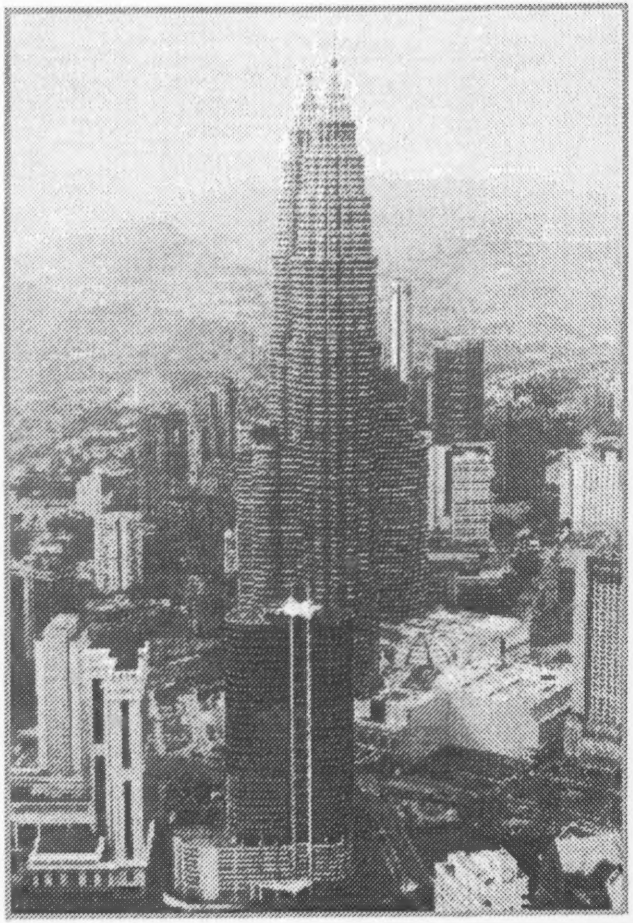
- If you consider tree crops -- rubber and palm oil -- trees still cover 75% of the land.
- Mountainous

Where do people live?

- Move from rural to urban as Malaysia moves to a fully developed nation.
- 22 million people - 2 million immigrant workers
- Coastal cities have largest populations.

Kuala Lumpur

Penang/Georgetown



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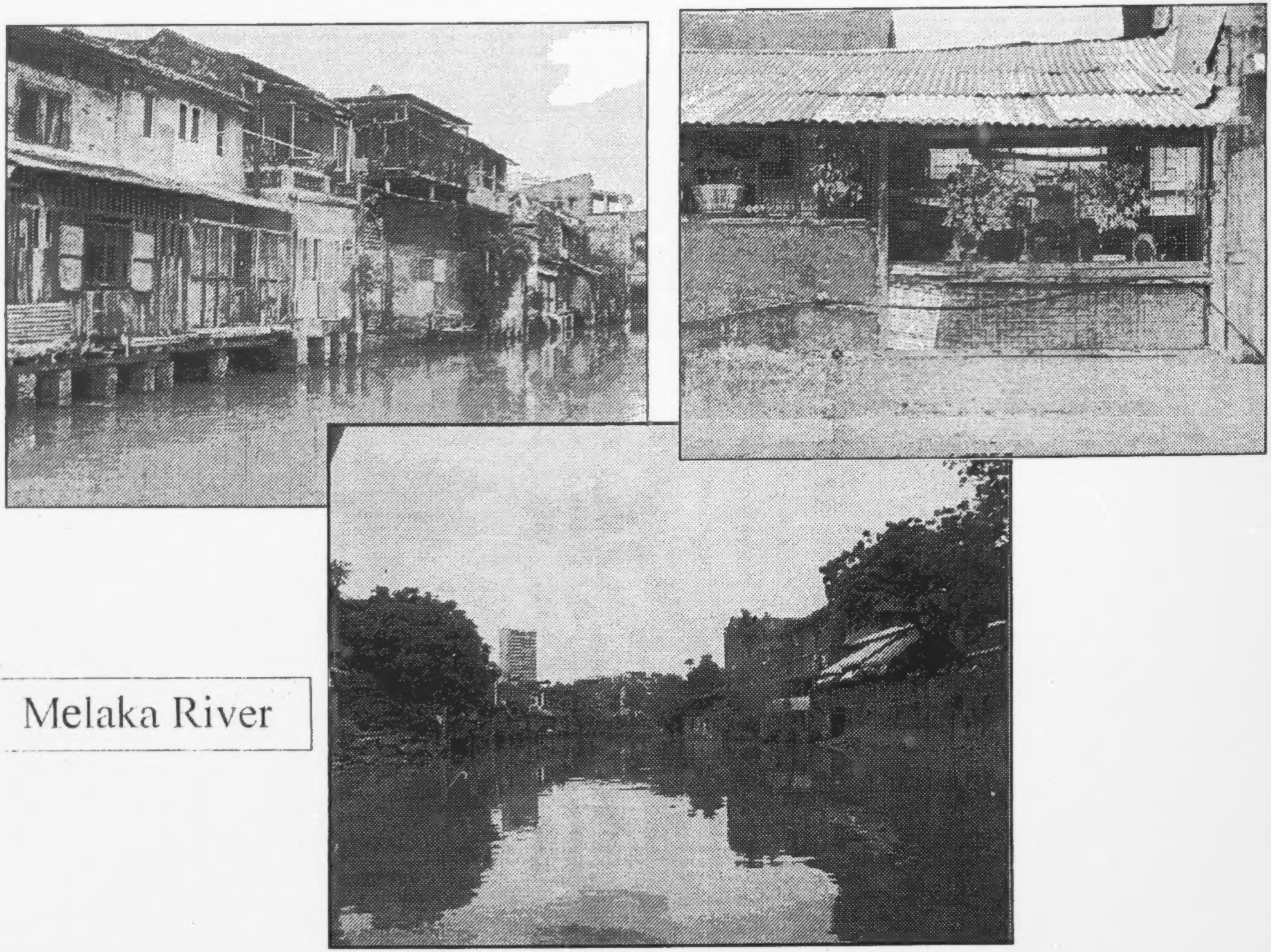
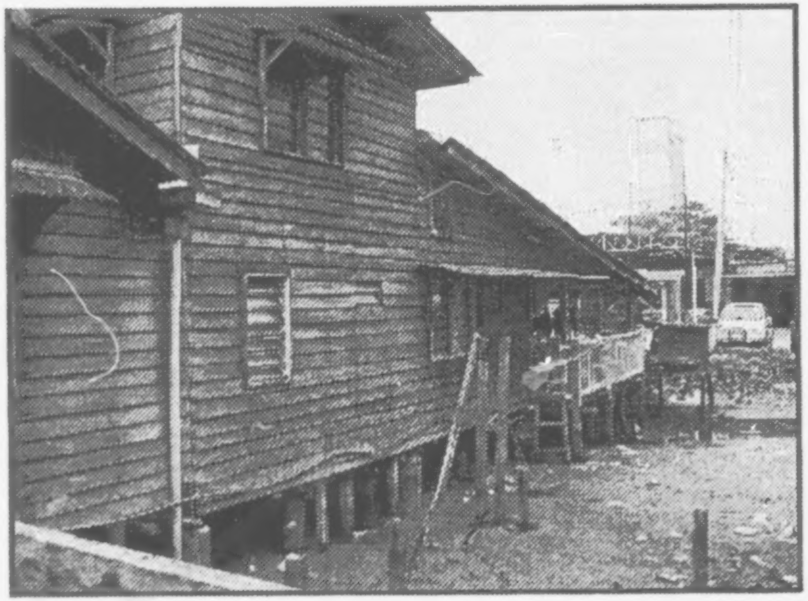
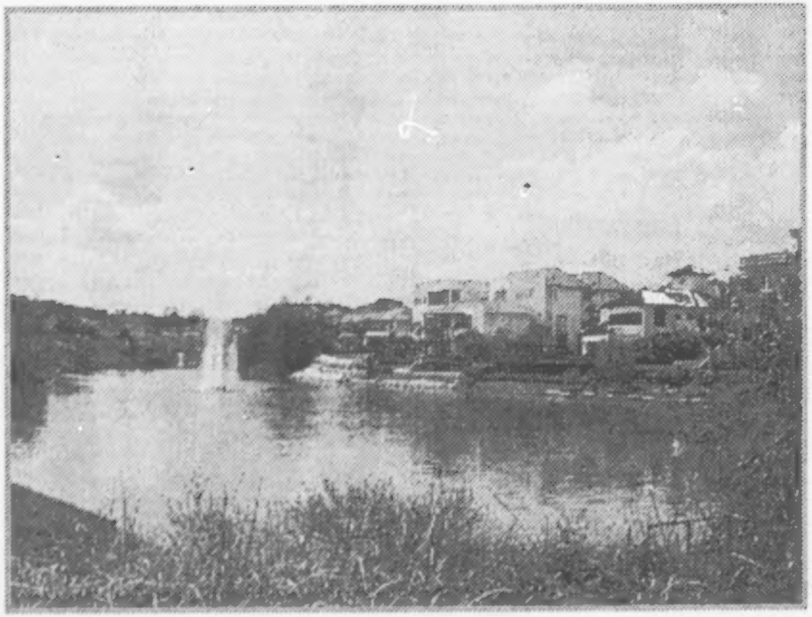


Melaka River

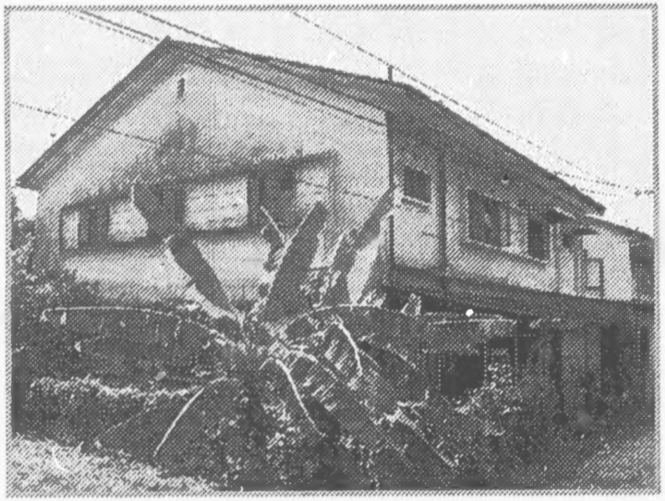
Kota Bharu



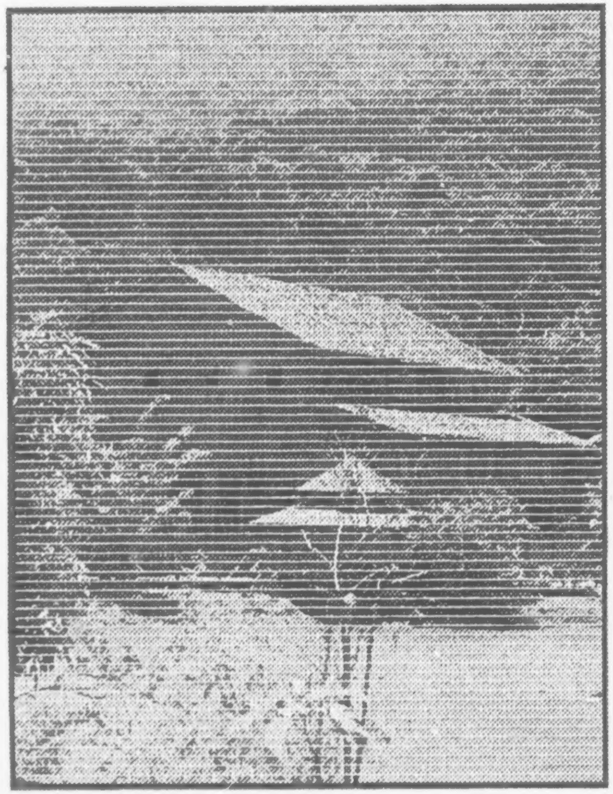
Clanhouses on stilts in Penang



Country Club in Kuala Lumpur



Malay Houses

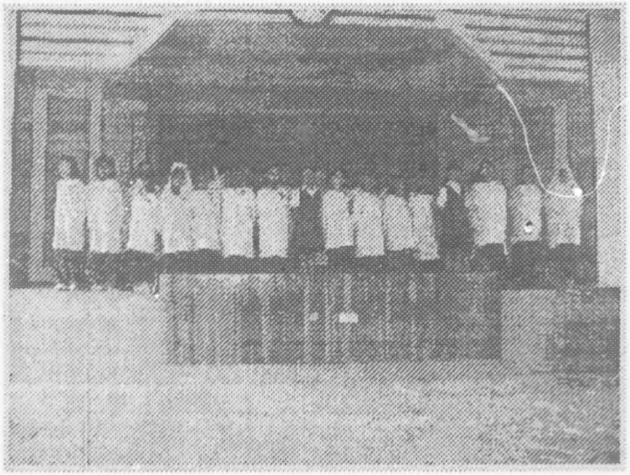


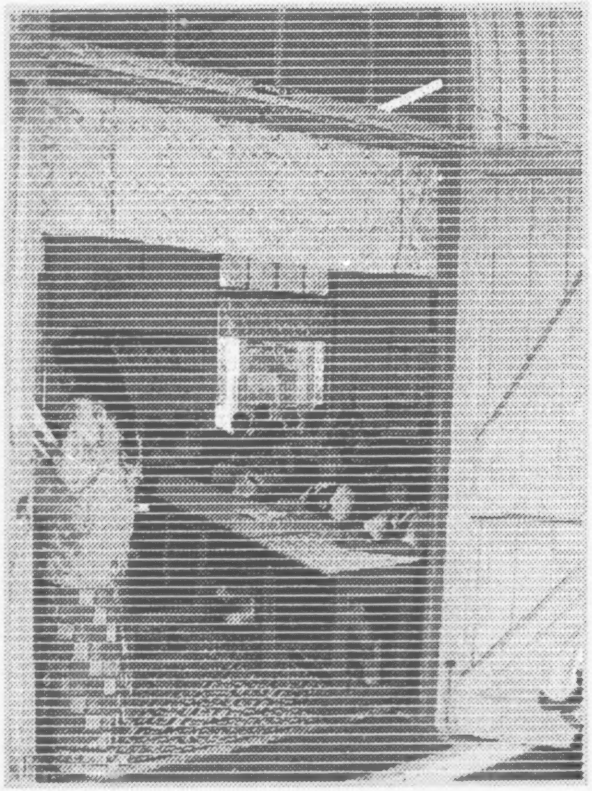
House in Kuching

Small town housing

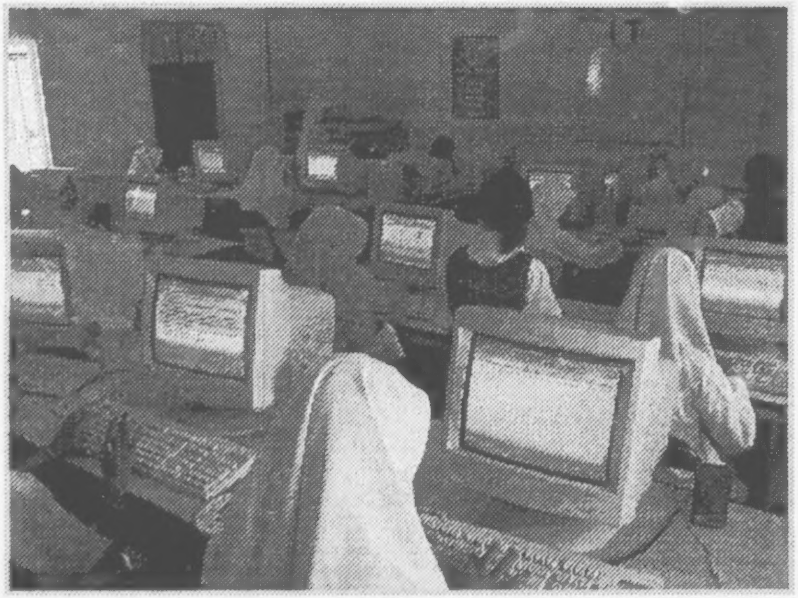
Schools

Choral
Speaking

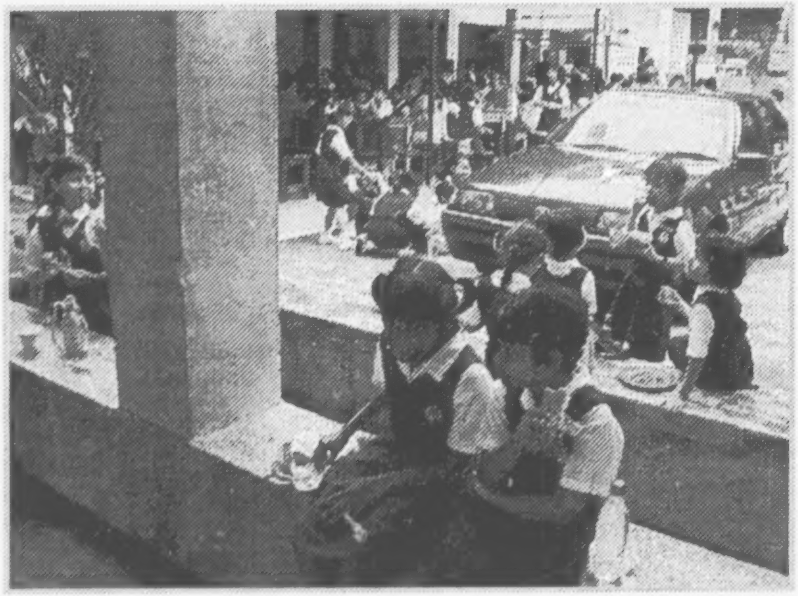




Classroom in Kuala Lumpur

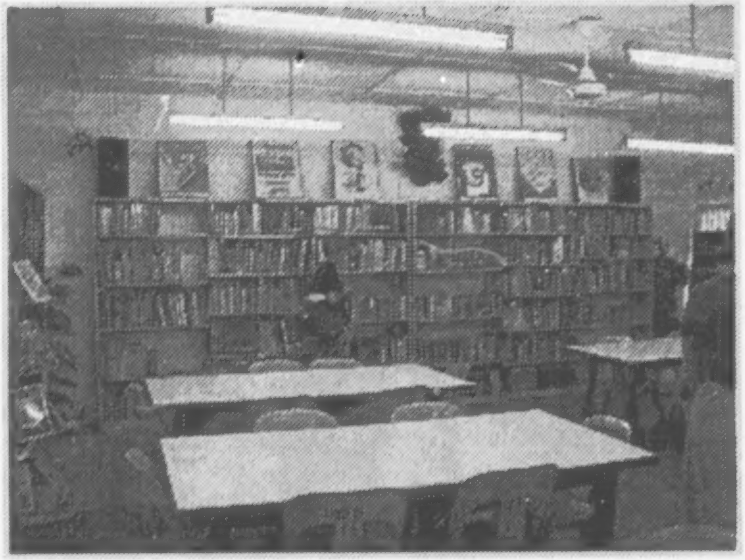


Computer Lab



Lunch

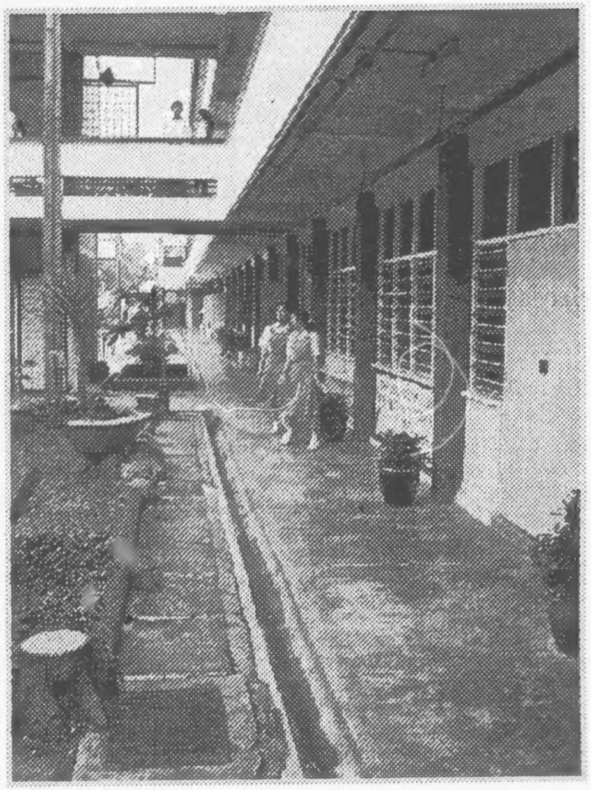
Classrooms



Library

ENAMBAHKAN BILANGAN MURID
ANG CEMERLANG DALAM AKADEMIK
PSR & PTS)
MEWUJUDKAN SUASANA PEMBELAJARAN
SEKOLAH YANG CERIA & KONDUSIF UNTUK
P&P
ORIDOR RAYA M
SEKOLAH BESTARI YANG TERBILANG
DAN GEMILANG DI MALAYSIA

Teachers



School in Kuala Lumpur

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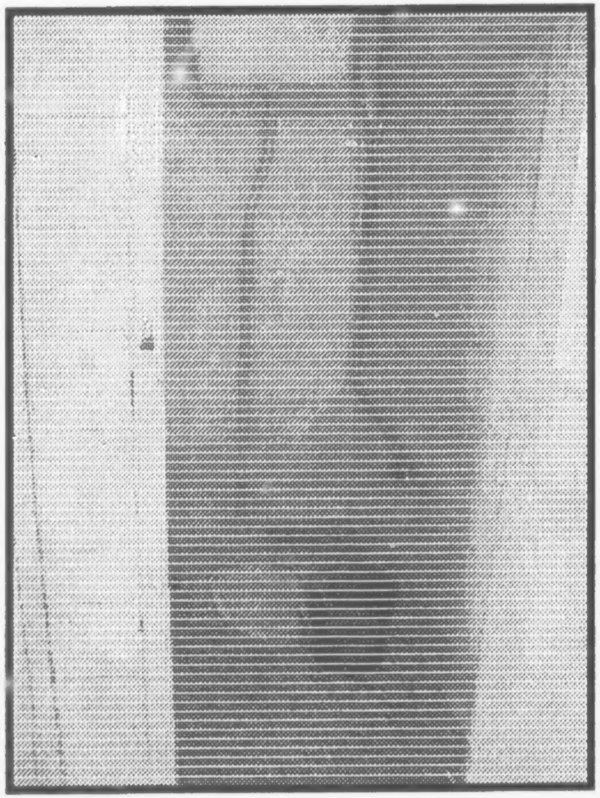
A different type of toilet

However, you also see
“American”toilets



Night Market

Hawker

Wet market

Besides grocery stores, public markets are common

SKMK
TRANSLINER

Transportation

Japanese Treatment of Prisoners of War During World War II

Linda Gunter

Social Studies Teacher
Cary High School
Cary, North Carolina

JAPANESE TREATMENT OF PRISONERS OF WAR DURING WWII

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Endorsed by: This lesson plan is produced as a result of participation in the Fulbright-Hays Seminars Abroad Program during the summer of 2001 in Malaysia and Singapore.

Date: June-August 2001

Grade Level(s): 9, 10, 11, 12

Subject(s): Social Studies
American History
World History

Overview: The students will gain a deeper knowledge of World War II through examining the lives of three POW's who lived in Japanese POW camps during WWII.

Purpose: The students will develop research techniques, writing, listening, computer and speaking skills while learning how to analyze the effects of war on military personnel and civilians.

Objective(s): The students will

1. Research life in a prisoner of war camp by taking notes, gathering information and saving pictures from the Internet and other educational resources.
2. Develop a PowerPoint presentation to describe how American, Singaporean, and Australian POW's were treated by the Japanese.
3. Learn how the Geneva Convention of 1929 applied to the POW's in WWII.
4. Examine how men and women sacrificed their lives to preserve the freedom we all enjoy today.
5. Better understand, remember and interpret the experience of war and its enduring impact on our society.
6. Learn how the Geneva Convention of 1949 applies to our treatment of prisoners of war today during times of war.

Terms:
1. POW= Prisoner of war
2. Geneva Convention- Agreement about the treatment of prisoners during time of war

Procedure:

Teacher Introduction:

The teacher will show the PowerPoint presentation entitled, "Japanese POW Camps in Southeast Asia" as an introduction to the topic. (see attached)

- a. Review how the Japanese took over Malaya and Singapore after the bombing of Pearl Harbor.
- b. Use a map to show how many countries Japan controlled in Asia at the peak of the war.
- c. Emphasize how Japanese occupation effected the people in Singapore.
- d. Examine the living conditions for the POW's at Changi Prison.
- e. Describe how the Changi Prison Chapel was a source of inspiration for the POW's.
- f. Discuss how people get the strength to survive during difficult times in their lives.

Student Input:

1. Assign reports ahead of time for either small groups or individual work.
2. The oral presentation by the students will be in PowerPoint if possible.
3. Three heroes to research:
   - A. Australian- Sister Bullwinkle
   - B. Singaporean- Lim Bo Seng
   - C. Americans- Doolittle's Raiders

Questions for class after student presentation:

1. Why are Sister Bullwinkel, Lim Bo Seng and Doolittle's Raiders considered heroes in their respective countries?
2. If you were placed in a similar situation during time of war---what would you do?
3. How did each of these individuals make a difference through their actions?
4. How should terrorists associated with Bin Laden be treated when taken as POW's?
5. What can we learn from the study of history?

ExpansionTopics:

1. Japanese Internment camps in the US to learn how the US treated civilians during WWII.
2. Compare statistics of MIA's and POW's from WWII, Korean War and the Vietnam War.
3. Check with your local American Legion or VFW chapter to see if a prisoner of war from WWII lives in your local area. Invite them to come to your class.
4. Examine what it was like for POW's during the Korean War or Vietnam War.
5. Study the Geneva Convention of 1949 and compare it's provisions to the treatment of the POW's under the Japanese as well as to POW's today in the War on Terrorism.
6. Research how military courts operate in dealing with war criminals from W.W.II and today in the War on Terrorism.

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http://www.dva.gov.au/media/publicat/2000/oawgjourn/jrn0420.htm

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http://www.who2.com/limboseng.html

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http://www.monash.edu.au/pubs/monmag/issue7-2001/vivianmay2001.html
http://www.defence.gov.au/news/navynews/editions/07_24_00/story14.htm
http://www.theage.com.au/news/20000711/A64338-2000Jul10.html
http://www.angellpro.com.au/Bullwinkel.htm

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http://www.baronage.co.uk/bamboo_htm/j_report.html **STATISTICS:**
http://www.shrine.org.au/forum/asp/forum-message.asp?ID=50

http://www.hawaii.edu/powerkills/SOD.CHAP3.HTM

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http://www.travelandtranscendence.com/kwai.html
http://www.kwanah.com/txmilmus/lostbattalion/history3.htm

GENEVA CONVENTION:
http://www.wpafb.af.mil/museum/history/wwii/cp33.htm
http://www.wpafb.af.mil/museum/history/wwii/cp32.htm

DOOLITTLE'S RAIDERS:
http://www.wpafb.af.mil/museum/history/wwii/dtr.htm
http://www.wpafb.af.mil/museum/history/wwii/cp6.htm

SPECIAL THANKS TO MR. SIMON GOH AT THE CHANGI MUSEUM IN SINGAPORE FOR HIS ASSISTANCE WITH THIS PROJECT.

Malaysian Animals and Their Rainforest Habitat

Ann La Tour

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Malaysian Animals and their Rainforest Habitat

SUMMARY

The activities in the following unit have been designed to help children gain an understanding of how the Malaysian rainforest habitat affects the animals living in Malaysia.

GRADE LEVEL

This unit was created for first grade students, but could be adapted for any elementary class.

KEY QUESTIONS

How does the Malaysian rainforest environment affect the animals living in that habitat?
In what ways are Malaysian animals similar to and different from other animals the students know?
What are the basic life needs of animals?

STANDARDS

The first grade standards are taken from the Arlington County Public Schools Elementary Curriculum Overview.

The following science standards will be the main focus of this project.

Science
Life Processes
The student will investigate and understand that

- -animals, including people, have life needs and specific physical characteristics and can be classified according to certain characteristics. Key concepts include
    - -life needs (air, food, water, and a suitable place to live).
    - -physical characteristics (body coverings, body shape, appendages, and methods of movement).
    - -characteristics (wild/tame, water homes/land homes).

Earth Patterns, Cycles and Change
The student will investigate and understand the relationship of seasonal change and weather to the activities and life processes of plants and animals. Key concepts include how temperature, light, and precipitation bring about changes in

- -animals (behaviors, hibernation, migration, body covering, and habitat).

Resources
The student will investigate and understand that natural resources are limited. Key concepts include

-identification of natural resources (plants and animals, water, air, land, minerals, forests, and soil).

ACTIVITIES

Overview of activities included in this unit
-Introduction to Malaysia and the animals native to Malaysia, focusing on the rainforest habitat and weather in Malaysia
-Literature exploration of a Malaysian folktale about a mousedeer
-Non-fiction information on Malaysian mammals, insects and birds
-Classification of Malaysian animals based on physical characteristics
-Partner research on a particular Malaysian animal, including Internet research
-Field trip to the zoo to see Malaysian animals, including observation of mousedeer and other Malaysian small mammals
-Diorama of the habitat and animals in the Malaysian rainforest

OBJECTIVES
MATERIALS **SEE INDIVIDUAL LESSONS**
PROCEDURES

ASSESSMENT

Student learning will be assessed during each of the activities by observing the children's input to class discussions, their understanding of the material being taught, and their end products. The partner research project and individual diorama will be assessed to determine if the students have achieved the main goal of understanding how the animals live in their rainforest environment.

Introduction to Malaysia

OVERVIEW

Introduction to Malaysia and the animals native to Malaysia, focusing on the rainforest habitat and weather in Malaysia

OBJECTIVES

-Students will locate Malaysia on a map and/or globe.
-Students will understand that Malaysia has a rainforest habitat.
-Students will recognize and name animals that live in Malaysia.

MATERIALS

1. Globe or world map
2. Slides of Malaysia
3. Postcards of Malaysia
4. *Wild Malaysia abc: An Alphabet Book of Malaysian Mammals* by Mahani Zubaidy Gunnell. Utusan Publications & Distributors SDN BHD: Kuala Lumpur, Malaysia.
5. K-W-H-L Chart
6. Zoo Negara Zoo Director Activity Booklet

PROCEDURES

Begin by having students locate Malaysia on the globe or a world map. Ask them what they know about the weather in places near the equator. Remind students that they learned how the earth's tilt affects the weather and seasons in different places. The students should determine that it is hot all year in Malaysia.

Show students slides of Malaysia, including pictures of people, buildings, pants and animals. Include slides of the three main ethnic groups in Malaysia, religious sites for the three main religions, various types of housing, rural and urban areas. Also construct a Malaysia bulletin board in the classroom with postcards of the people buildings, plants and animals in Malaysia, so that children can refer back to the images throughout the unit. Have children predict which animals might live in Malaysia by looking at the pictures of the rainforest.

Make a K-W-H-L chart for rainforest animals. K stands for what the students already know about rainforest animals. W refers to what they would like to learn about rainforest animals. H stands for how they can find the answers to their questions. And L will be completed at the end of the unit to wrap up what the children learned about rainforest animals.

After students have discussed their background knowledge of rainforest animals, read *Wild Malaysia abc: An alphabet Book of Malaysian Mammals* by Mahani Zubaidy Gunnell. While reading ask children which of these animals they have seen at the zoo and have them relate physical characteristics of unknown animals to animals they have seen. Wrap up the lesson by asking individual students which animals they would like to learn more about. Tell children that they will have many opportunities to learn more about these animals in the next couple weeks and that they will go on a field trip to the zoo at the end of the unit to see any of the animals.

EXTENDING THE LESSON

-Throughout the unit children can manipulate animals on the Zoo Negara Director activity booklet to become familiar with Malaysian animals.
-Throughout the unit there will be many books in the classroom on Malaysia and rainforest animals, both fiction and non-fiction, which students can read on their own. (Please see additional resources list.)

Awang and the Mousedeer

OVERVIEW

This literature activity will be an exploration of a Malaysian folktale about a mousedeer.

OBJECTIVES

-Students will use knowledge of common elements in folktales (magic spells, animals turning into beautiful people, heroes saving beautiful girls, etc.) to predict what might happen in the story.
-Students will use picture clues and descriptions to determine the habitat of mousedeer.
-Students will use their own words to describe the moral of the story.

MATERIALS

1. *Awang and the Mousedeer* in the *Times Asian Folktales form Malaysia* collection by Dr. Christina Hvitfeldt. Early Bird Books: Singapore.
2. Picture of a jungle
3. Sarong
4. Sleeping mat
5. Picture of a bow and arrow

PROCEDURES

Begin by asking the students the names of folktales and fairytales they know, reminding them of stories that have previously been read in class. Have children think of elements common to many folktales and fairytales; particularly, an animal turning into a beautiful person (such as *Frog Prince*), magic spells (as in *Snow White*), and a hero saving a beautiful girl (as in *The Sleeping Beauty*).

Introduce *Awang and the Mousedeer*. Have the children look at the pictures during the picture walk to describe a mousedeer and its habitat. Before reading explain the following vocabulary by showing examples or pictures: jungle, sarong, sleeping mats, and a bow and arrow. After reading the story, ask the children to use their own words to describe the moral of the story. Then have the children compare the folktale to other folktales and fairytales they discussed at the beginning of the lesson. Tell children that they will be seeing a mousedeer at the zoo and observing the habitat of the mousedeer. Have the children illustrate and write a caption for their favorite part of the story.

EXTENDING THE LESSON

-The children could act out the story with puppets of with themselves as the main characters.
-Children could also write their own folktales or extend the story of *Awang and the Mousedeer* by telling what might happen next.

Animal Information Activity

OVERVIEW

Students will collect non-fiction information on Malaysian mammals, insects and birds.

OBJECTIVES

-Students will learn about the kinds of mammals, insects and birds that live in the Malaysian rainforest.
-Students will read non-fiction books about rainforest animals.

MATERIALS

1. *Malaysian Birds* by G.W. H. Davison & R. Kiew. Malayan Nature Society: Kuala Lumpur, Malaysia.
2. *Malaysian Mammals* by Kiew B. H. & Ruth Kiew. Malayan Nature Society: Kuala Lumpur, Malaysia.
3. *Malaysian Insects* by Laurence Kirton & Tan Man Wah. Malayan Nature Society: Kuala Lumpur, Malaysia.

PROCEDURES

Divide the students into three groups to read non-fiction books form the Malayan Nature Society on *Malaysian Birds, Malaysian Mammals* and *Malaysian Insects*. Each group will make a list of the animals they find in their books and report to the class on their category. The children will then listen to the descriptions of the animals and discuss characteristics of the animals that live in Malaysia. Have the children focus on the animals they will be seeing at the zoo. Remind the students that they will be doing a research project with a partner on one animal, so they should start thinking about which animal they are interested in learning more about.

Classification of Malaysian Animals

OVERVIEW

Students will classify Malaysian animals based on physical characteristics.

OBJECTIVES

-Students will classify Malaysian mammals, insects and birds by physical characteristics (body coverings, body shape, appendages and methods of movement) and other characteristics (wild/tame, water homes/land homes).
-Students will communicate observations in a chart.

MATERIALS

Malayan Nature Society Books (see information in last lesson)

PROCEDURES

Have children review the pictures in the Malayan Nature Society books to determine which categories to make for the class animal classification charts. For example the mammal chart could include such categories as:
Size: large, medium, small
Body coverings: fur, skin, scales
Appendages: legs, wings, fins, tusks, hooves, hands
Methods of movement: swim, run, walk, swing in trees, fly
The students will collaborate to make a chart for mammals, one for insects and one for birds. The students will analyze the information on the charts to group animals that are the most similar.

After making the charts, the children will choose their top three choices of animals they would like to research and learn more about. The teacher will use this information to determine the partnerships and their animal for the research project.

Animal Research Project

OVERVIEW

Partners will research a particular Malaysian animal.

OBJECTIVES

-Students will read to learn more about their chosen animal.
-Students will use the Internet, library books, classroom materials, magazines and videos to learn about their specific animal.
-Students will write and draw pictures to demonstrate what they have learned about their animal.

MATERIALS

Students should have access to library resources, computers with Internet access and classroom books.

PROCEDURES

After the partnerships and topics have been assigned, the class will brainstorm important ideas for their research. Possible topics of research include the animal's physical characteristics, special abilities, habitat, endangerment and causes, family relationships, diet, normal activities, etc. The partnerships should begin by determining the four things they would most like to learn about their animal and stating these four ideas in question form. The partnerships should then decide how best to go about their research. The librarian can be asked to help the students with their research topic. During the research the teacher will monitor the partnerships' progress and help individuals as needed. After collecting information, partnerships should decide on the best way to communicate their new knowledge. Possible options could include a hand-written or typed report, a series of pictures with captions, a book, a poster, or an oral presentation. Each partnership will then share their project with the class.

Zoo Field Trip

OVERVIEW

Students will take a field trip to the Smithsonian Zoo in Washington, D.C. to see Malaysian animals, including observation of mousedeer and other Malaysian small mammals.

OBJECTIVES

-Students will observe live Malaysian animals they have been learning about.
-Students will observe small Malaysian mammals, including a mousedeer, and describe the habitat and the interaction of the various mammals.
-Students will observe how the Malaysian animals live in captivity and compare with what they have learned about the animals lives in the wild.

MATERIALS

Children should bring clipboards, pencils and paper with them.

PROCEDURES

During the visit to the zoo, the students will have various assignments to complete while observing the Malaysian animals. In particular there is a small mammal exhibit at the Smithsonian Zoo in Washington, D.C. that houses multiple small Malaysian mammals, including the mousedeer. At this exhibit children will be asked to draw the plants and animals in the exhibit and think about how the animals re interacting. Students will then choose three more Malaysian animals to observe and draw during the visit. Children should be told ahead of time to pay close attention to the animal and its surroundings because they will choose one of these scenes for their diorama project.

Malaysian Rainforest Diorama Project

OVERVIEW

Students will create a diorama of the habitat and animals in the Malaysian rainforest.

OBJECTIVES

-Students will demonstrate their knowledge of Malaysian animals and their rainforest habitat.

MATERIALS

Students should have many supplies at their disposal, including: crayons, markers, paint, construction paper, scissors, glue, shoeboxes, cardboard, string, yarn, etc.

PROCEDURES

Students will create a three-dimensional diorama of at least one Malaysian animal and its rainforest habitat. Children should use the knowledge they gained through their research projects and zoo field trip to create their dioramas.

Celebrate Malaysia:
An Interdisciplinary Curriculum Unit

Anne Loughlin

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SUMMARY

CELEBRATE MALAYSIA

As a result of my Fulbright-Hays seminar to Malaysia/Singapore during the summer of 2001, I have developed an interdisciplinary unit, entitled "Celebrate Malaysia. " This unit will be completed over a month long period, approximately. The activities in the integrated curriculum unit reflect information and cultural awareness about Malaysia. Activities and background information are organized according to age group and most of the lesson plans may be adapted for other grade levels.

The unit emphasizes cultural awareness and an appreciation for the richness other cultures bring to the global society. Activities focus on similarities, as well as differences and include cross-cultural themes. A related goal of cultural awareness is that through studying the contributions of all cultures; children will develop an appreciation and understanding of their own culture.

Folktales and fables of a group of people incorporate the group's deepest values and beliefs. As students enjoy the stories, these values and beliefs become apparent to them. In reading folktales and fables from different cultures, students should find commonalties and universal themes among different people's folktales and fables. This helps teach students about their own ethnic heritage and also to find that they have much in common with all people.

The unit includes folktales, fables, geography, history, political systems, art, music, dance, research and writing. The unit will culminate in an evening of celebration. The students will dress in Malaysian costume, dance, present their research, and eat Malaysian food that they and their parents have prepared from original recipes.

I am submitting a sampling of 6 lesson plans from the unit.

- **Language Arts/Descriptive Writing** - Using Malaysian postcards and posters
- **Language Arts**- Using A Sarawak Folktale
- **Language Arts** – Using a Malaysian Fable
- **Language Arts/Social Studies** – Using travel guides and travel brochures about Malaysia
- **Geography** – Using maps and background information about Malaysia
- **Dance** –Using music and dance to create awareness about the arts in Malaysia

Language Arts /Social Studies **LESSON PLAN**

Take a Trip to Malaysia

Level: Upper Elementary/ Middle School but this can be adapted for any grade level.

Objectives: To encourage student to write a travel journal.
To develop cultural awareness about Malaysia through travel brochures
To encourage students to plan and write a travel itinerary

Materials: Travel brochures about Malaysia. (These are available from travel agencies and from the Malaysian Tourist Offices.)
Travel books, such as Fodor's
Maps of Malaysia
Student worksheets

Time: One or two class periods.

Procedure:

1. Copy student worksheet for each student and organize reference materials.

2. Divide the class into small groups and assign trips by cities or specific areas of Malaysia. Some suggestions; Kuala Lumpur, Penang, Johor Baru, Kota Baru, Malacca, Kuching.

3. Pass out the travel materials and journal activity.

4. Allow students time to research and plan the trips and itineraries.

5. When the journals and itineraries are complete, encourage groups to share them with the rest of the class.

Extension Activities

- Invite a guest speaker who has lived in or traveled to Malaysia, to speak to the classes about the culture and customs of the country. Encourage the guest to bring pictures and artifacts.

- Show the class a travel video on Malaysia.

Take a Trip to Malaysia **STUDENT WORKSHEET**

Group Members Names: ______________________________

DESTINATION: ______________________________

For each day, describe the location, place visited and special activity such as art, music, food or holiday.

Daily Itinerary

Day 1 ______________________________

____

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Day 2 ______________________________

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Day 3 ______________________________

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Day 4 ______________________________

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Day 5 ______________________________

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Day 6 ______________________________

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Day 7 ______________________________

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Geography of Malaysia

Two regions make up the nation of Malaysia. Peninsular Malaysia is on the mainland of Southeast Asia and is bordered on the North by Thailand, on the south by Singapore (Separated by the Johore Strait), on the east by the South China Sea, and on the west by the Strait of Malacca and the Andaman Sea. East Malaysia is bordered on the north by the South China Sea and the Sulu Sea, on the east by the Celebes Sea and on the south and west by Kalimantan. (Indonesian Borneo) Along the coast with Sarawak is the small nation of Brunei, which is politically separate from Malaysia.

Malaysia is made up of 13 states and one federal territory, 11 on the mainland and 2 on the island of Borneo. The mainland states are Johor, Kedah, Kelantan, Pahang, Perak, Selangor, Terengganu, Negeri Sembilan, Melaka, Pinang and Perlis. The two states on the island of Borneo are Sarawak and Sabah.

Malaysia is about 60 miles north of the equator. It is 127,317 square miles in size. That is slightly larger than the state of New Mexico or the country of Poland. Malaysia has a tropical, rainy climate. Over two-thirds of the land area is forested.

Peninsular Malaysia is a land of jungles, flat to the west, with mountains in the middle and numerous rivers and bays to the east. Sarawak and Sabah have jungle-covered foothills and mountains. Both Peninsular Malaysia and East Malaysia have mountainous interiors and coastal plains. The highest peak is in Sabah at Mount Kinabalu. (13, 455 ft.) The highest point in Peninsular Malaysia is Gunong Tahan (7,186 ft.)

The longest of the country's many rivers are the Rahang (350 miles) in Sarawak; the Kinabatangan (350 miles) in Sabah and the Pahang (200 miles) in Peninsular Malaysia.

There are excellent web sites giving background information on the geography of Malaysia. Students can also access the following:

geography.miningco.com/library/maps/blmalaysia.htm
www.photius.com/wfb2000/countries/malaysia/malaysia_geography.html
www.immigration-usa.com/wfb/malaysia_geography.html
www.asiatour.com/malaysia/e-01land/em-lan10.htm
malaysia-travel.org/geography/
www.worldinfozone.com/country.php?country=Malaysia

LESSON PLAN

Geography of Malaysia

Level: Upper elementary/Middle school

Objectives: Students will be able to locate Malaysia and it's bordering countries. Students will be able to name and locate the major bodies of water, major physical features and major cities on a map of Malaysia.

Materials: Maps and atlases
Teacher background information summary
Student worksheets and outline maps

Time: One or two class periods.

Procedure

- Introduce the lesson with an overview of Malaysia. Use the teacher background information sheet as a guide.
- Locate Malaysia on a world map. Note it's geographic location in relation to the United States.
- Hand out student worksheets and discuss the expectations. Some questions may require library or computer research.

- Ask students to work individually to complete the worksheets.

- Review the information on the completed worksheets and discuss any implications or questions that may have been generated through completion of the worksheets.

Geography of Malaysia

Please remember to do the following:

- Print with small letters
- Print the names horizontally
- For cities, use a dot and print the name beside the dot

On your outline map neatly and accurately label the following items:

CITIES

Kuala Lumpur; Johor Baru; Alor Setar; Malacca (Melaka); Seremban; Kuantan; George Town; Ipoh; Kangar; Shah Alam; Kuala Terengganu; Penang; Kota Kinabalu; Kota Baru; Kuching.

BODIES OF WATER

South China Sea; Straits of Malacca; Johore Strait; Andaman Sea; Sulu Sea; Celebes Sea. Rahang river; Kinabatangan river, Pahang River.

MOUNTAINS

Mt. Kinabalu; Gunong Tahan.

Using an atlas answer the following questions:

1. Name the body of water between peninsular Malaysia and eastern Malaysia
2. Name the two states that make up eastern Malaysia
3. How many states does Malaysia have? List them.
4. Name the 2 countries located closest to Malaysia
5. How does the size of Malaysia compare with your home state?
6. Which U.S. State lies closest to the same latitude line as Malaysia?
7. Name the two longest rivers in Malaysia
8. What is the population of Malaysia? How does this compare to the population of your state?
9. What is the highest mountain in Malaysia? How does it compare with the highest peak in your state? In the U.S.A.?
10. What is the main agricultural crop of Malaysia?
11. What are the main natural resources of Malaysia?

DANCE INSTRUCTIONS

The Sultan's Harvest Dance

Music: Seringit Dua Kupang from Cultural Dance Music of Malaysia
Basic Steps: Step/close/Step

GIRLS

1. Sit down
2. Greeting
3. Hands up and down
4. Sorting Rice

5. Gather Rice
6. Stand up slowly
7. Turn left and right facing partner
8. Lift baskets up and down
9. Move in circle
10. Turn left and right facing partner
11. End with farewell greeting

BOYS

1. On the knees
2. Greeting
3. Hands up and down
4. Stand up slowly
5. Cut down rice stalks
6. Threshing rice stalks
7. Swing arms, stand by partner
8. Turn L. and R facing partner
9. Pound rice
10. Move in circle
11. Turn L and R facing partner
12. End with farewell greeting

Instructions

GIRLS

1. Greeting: Hands together, palms facing, raise hands to forehead and bow head to floor.
2. Hands up and down: Raise hands up and down with palms facing floor with extended fingers. Alternate right and left.
3. Sorting rice: Move hands together right and then left as if sorting rice in a swaying manner.
4. Gather Rice: Bend upper body forwards and make large sweeping, gathering movement in front of body along ground with both hands
   #1-4 for the girls is done in a sitting position, legs to side
5. Stand up slowly: Come to standing position in a slow and controlled manner
6. Swing arms to the right, then to left and turn to face partner with slight dip of arms and left leg. Repeat to the other side.
7. Collect baskets from floor in both hands and raise to right, using basic step, then left
8. Place basket on left hip and hold scarf in right hand. Move around the circle, using basic step

BOYS As above except for the following:

5. Cut rice stalks. Swing right arm forwards and down strongly as if cutting. At the same time the right foot moves forward, left foot off the ground. (one count) Step back on left foot. (1count) Swing right arm back behind shoulder at same time as right foot steps behind left (1count) Step forwards with left foot (1 count)
6. Pound Rice. Both hands together in pounding position. Move to the right and then to the left

LESSON PLAN

The Sultan's Harvest Dance

Level: Upper Elementary/Middle School

Objectives: To learn and perform a simple folk dance from Malaysia
To create an awareness of another culture's music and dance

Materials: Dance instructions for **The Sultan's Harvest Dance** (attached)
Music from **Cultural Dance Music of Malaysia**
Costumes (see under instructions)

Time: One or two periods and then practice, rehearsal time later for performance

Procedure:

- Listen to the music
- Clap out the rhythm and the beat
- Practice each part individually without the music
- Practice each part with the music
- Link parts together, first without the music and later with the music
- Work on steps
- Work on hand movements
- Work on transitions
- Work on the group placement and choreography
- Practice, practice, practice
- Rehearse in costumes
- Perform at culminating celebration

Apai Saloi and the New Cloth

as retold by Heidi Munan

Apai Saloi was a silly man. He lived among wise men but he never learnt to be brave or clever. If he ever tried to use his brains and do something intelligent, it always turned out wrong. He made a fool of himself again and again.

Enchelegit, his wife often got very angry with her foolish husband. She often shouted at him and scolded him.

Don't do that!" the other women in the longhouse would say to her." It makes us feel ashamed to hear you scold him so. Even if he is not very clever, he is still your husband. It is not good to shout at your husband."

"Sometimes, I simply cannot help it." Enchelegit said to her friends." He is so stupid, he almost drives me mad.

Apai Saloi was not a good farmer or hunter and he was quite lazy. Because of all that, his family was poor. Enchelegit often had to wear old patched clothing and this made her feel ashamed.

One day, Enchelegit said to her husband, "Please go to my mother's longhouse. Ask her if she will give me a nice piece of colorful cloth."

"What do you need colorful cloth for, Indai Saloi?"Apai Saloi asked.

For patching up the cracks in the earth of course! What else do you think people need cloth for?" Indai Saloi replied angrily.

"That's strange," Apai Saloi thought to himself. "I've never heard of anyone patching up the cracks in the earth before."

He picked up his basket. When he was ready, he went to his mother-in-law's longhouse. The sun was hot and he had a long way to walk.

"May I come up?" he called from the bottom of the ladder.

"Yes son-in-law, you may come up!" his mother-in-law answered. Apai Saloi climbed up the ladder to the house.

"Good morning son-in-law," the old lady said. "I hope my daughter and the grandchildren are well."

"Yes, thank you, they are fine," Apai Saloi replied. "Your daughter would like something from you. That is why she sent me here. She would like a nice piece of colored cloth."

The old lady looked sad. She knew her daughter had married a lazy husband. She knew the family was poor. She pitied her daughter, who had no nice clothes to wear. She went to a big box that stood in the corner of the room.

Enchelegit's mother was rich. She had many belts made of silver. She had many beautiful pieces of cloth. She chose one, a very pretty sarong and gave it to her son-in-law.

"This is blue and brown and white," she said. "My daughter likes these colors. Take it home and give it to her.

The rice was ready and the food cooked for the midday meal. Enchelegit's father came home from the farm. He was happy to see his son-in-law. They ate lunch together and talked about many things. In the afternoon, Apai Saloi got up. He was ready to go home.

"Thank you, father-in-law," he said." Thank you mother-in-law. I am sure my wife will be pleased with this nice piece of cloth."

It was hot and sunny when Apai Saloi walked home. Going up and down steep hills made him tired. There were no trees to shade the path. Apai Saloi, with his back bent from carrying his basket, was walking along looking down at the ground.

"What is this?" he suddenly cried out. "The earth is dry and cracked! I expect these are the cracks Indai Saloi wanted to patch with the colorful cloth!"

He sat down by the side of the path and started to think.

"My wife always complains that she has too much to work to do." he said to himself. "She says I am lazy and stupid and that I never, never help her. Well, today, I will use my brains and I will help her. Why should my poor wife have to work so hard in the heat of the sun?"

Apai Saloi put his basket on the ground. He took out the beautiful sarong and tore it into pieces. Then he patched up the cracks in the ground with small pieces of cloth. There were so many cracks, he couldn't fill them all.

"Well, that's not my fault," he thought. "This cloth is not big enough. I tried my best!"

It was nearly dark when he got home. He put his basket in a corner and sat down on a mat.

"Why is your basket empty?" Enchelegit asked, surprised. "Didn't you ask my mother for a piece of cloth?"

"Oh yes, I did."

"Didn't she give you one?"

"Oh yes, she gave me a very pretty one-blue, brown and white, just the colors that you like."

"Then, where is it?"

"I've used it."

Enchelegit was surprised. What could her husband have used a pretty blue, brown, and white sarong for? Had he been walking about in a woman's sarong? Then a horrible thought came to her.

"What for? What did you use it for?" she asked.

"To do your work for you." Apai Saloi told her proudly. "You said the cloth was for patching the cracks in the earth, didn't you? On my way home, I saw some cracks. I tore the cloth into smaller pieces and patched the cracks with them. There were so many cracks, that I couldn't fill them all, I'm afraid. The cloth was too small, you see. I'm sorry!"

"Sorry!" Enchelegit screamed. "Sorry! How can you sit there saying you are sorry! Oh, what a fool you are, Apai Saloi! You have always been a fool and you will never change. You have torn up my new sarong before I could wear it; before I could even look at it. And now you say you are sorry! What use is that to me?"

Apai Saloi walked out of the room sadly. He went to sit with the men on the verandah of the longhouse.

"What is your wife shouting at you for?" they asked him. "Have you made her angry again?"

"My wife is angry, but I don't know why." he told his friends. "If I don't help her, she scolds me. Today, I did help her but there she is, still shouting and screaming at me as usual. I really don't know what I have done to make her so angry!"

Is anyone surprised that people call Apai Saloi the silliest man in Sarawak?

Sarawak Stories, Retold by Heidi Munan; Raintree English Readers; Penerbit Fajar Bakti SDN.BHD; 1998, Malaysia.

Apai Saloi and the New Cloth

Comprehension Questions

1. Why did Enchelegit often shout at her husband?
2. What did Enchelegit want from her mother?
3. Where did Enchelegit's mother keep her spare clothes?
4. How did Apai Saloi carry the cloth home?
5. What did Apai Saloi see on the road?
6. What did Apai Saloi do with the new cloth?
7. Why was Enchelegit so angry?
8. What did Apai Saloi tell his friends about Enchelegit?
9. Do most people feel that Apai Saloi is a clever or stupid man?

Writing

- The Cherokee and other Native American peoples also lived in longhouses. Find out about longhouses. Write a short report about them and compare and contrast them with the Iban and Dyak longhouses.

- Would you like to have lived in a longhouse? Why? or Why not?
- List the advantages and disadvantages of living in a longhouse.

Art

- Draw what you think a longhouse looks like.

Fables – Language Arts **LESSON PLAN**

The Clever Sang Kanchil and the Selfish Beruk

By Kasthuri Athinarayanan

Level	Upper Elementary, adaptable for other grades
Objectives	-To discover some aspects of Malaysian culture through fables -To recognize that some themes of fables are universal -To integrate literature and writing -To use literature to reinforce geography and cultural awareness
Materials	A copy of the fable, **The Clever Sang Kanchil and the Selfish Beruk**
Time	One or two class periods

Background notes

In Malay language, **kanchil** stands for a delicate little mouse deer that always appears quick, alert and smart in Malay literature. The kanchil is called Sang, which means "Sir." **Beruk** is a Malay term for a type of monkey with a black coat.

Rambutans are fuzzy, red fruit with juicy, white flesh.

Procedure

1. Locate Malaysia on a world map. Discuss location and proximity to the equator. Discuss similarities with any U.S states in terms of location, longitude and latitude.
2. Review the definition of fables- stories that teach a moral or lesson. Ask the students to name some popular that they grew up with. Explain that is a fable from Malaysia.
3. Discuss characteristics of fables.
4. Read the fable to the class
5. Discuss the following questions:
    - Does this fable remind you of any other that you have heard?
    - Do you think this fable really happened? Why? Or why not?
    - Can you think of reasons that people would tell a fable like this?
    - Which parts of the fable did you like best and why?
6. Review Venn diagrams as a means of comparing and contrasting literature
7. Complete student worksheet

Extension Activities

Read more tales in **Times Asian Folktales from Malaysia**; Retold by Dr. Christina Hvifeldt; earlybird books, 1998; Federal Publications (S) Pte Ltd; Singapore. ISBN 981 01 0630 0

Language Arts - Folktales **LESSON PLAN**

Apai Saloi and the New Cloth – a Sarawak story from East Malaysia

Level	Upper Elementary, adaptable for other grades
Objectives	To discover some aspects of Malaysian culture through folktales To recognize that some themes of folktales are universal To integrate literature and writing To use literature to reinforce geography and cultural awareness
Materials	A copy of the folktale **Apai Saloi and the New Cloth** Student worksheet Globe, world map and atlases
Time	One class period

Background notes

In Sarawak and Sabah, the longhouse is the traditional dwelling of some of the indigenous peoples of these states. It is a row of 12 to 50 or even more houses, built side by side, so that each shares a wall with its immediate neighbors on either side. The "Village Street" runs along the front of the longhouse in the form of a wide, covered veranda. While some people have started leaving the longhouse for kampung or urban-style housing, many Borneans still prefer their traditional dwelling.

Procedure

1. Locate Malaysia on a world map. Discuss location and proximity to the equator. Discuss similarities with any U.S states in terms of location, longitude and latitude.
2. Review the definition of folktales- stories that have been passed down from parents to children, from generation to generation for hundreds of years. Ask the students to name some popular folktales that they grew up with. Explain that Apai Saloi and the New Cloth is a folktale from Sarawak, in East Malaysia. Find Sarawak on the map.
3. Discuss longhouses and how they differ from our homes.
4. Explain that sarongs are typical dress at the longhouse and appropriate for the climate
5. Read the story to the class
6. Discuss the following questions:
   - Does this folktale remind you of any other that you have heard?
   - Do you think this story really happened? Why? Or why not?
   - Can you think of reasons that people would tell a story like this?
   - Which parts of the story did you like best and why?
7. Complete student worksheet

Extension Activities

Use other folktales from **Sarawak Stories;** Retold by Heidi Munan; Raintree English Readers; Penerbit Fajar Bakti SDN.BHD

MALAYSIAN FABLE

The Clever Sang Kanchil and the Selfish Beruk

by Kasthuri Athinarayanan

In Malay language, kanchil stands for a delicate little mouse deer that always appears quick, alert and smart in Malay literature. The kanchil is called Sang, which means "Sir." Beruk is a Malay term for a type of monkey with a black coat.

It was a hot day in the forest and the little mouse deer was very hungry. He was wishing for something to eat when he spotted a rambutan tree ripe with fruit. The mouse deer ran to the tree but found that the fruits were too high to reach. He was very disappointed. He sat under the tree and soon fell asleep.

Later a monkey came along swinging from tree to tree. He, too, was delighted to see the rambutan tree. He climbed to the top of the tree and started eating the rambutans. He noticed the mouse deer asleep under the tree and began throwing rambutan seeds at him.

The mouse deer woke up when he felt something fall on his head. He looked up and saw the monkey eating the juicy fruit. The mouse deer was happy to see the monkey on the tree and asked, "Monkey, would you be kind enough to share come of the fruit with me?

"No! Why don't you pick them yourself?" replied the monkey rudely.

"I am too short to reach any of the fruit, replied the mouse-deer."

But the Beruk did not want to give any fruit to him so the mouse deer sat down to think. He looked at some stones lying on the ground and had an idea. The monkey is so silly that he will do whatever I do, the mouse deer thought. If I throw stones at him, he will probably throw rambutans back at me.

So the mouse deer threw a stone at the monkey and foolishly the monkey threw a ranmbutan back at the mouse deer. The mouse deer was very happy and threw more and more stones at the monkey. The monkey, in turn kept throwing more and more fruit at the mouse deer.

Finally, there were no more rambutans left on the tree. The mouse deer gathered all the fruit and started laughing at the monkey.

"What are you laughing at?" the monkey demanded to know.

There is no reward for being selfish. You must share whatever you have with your friends" replied the mouse deer as he walked away.

Taken from **Rainbows Stories and Customs from Around the World.** Created by Naseem Ahmed; Good Apple 1996; Parsippany, NJ

The Clever Sang Kanchil and the Selfish Beruk

Write the answers to the following questions on a separate piece of paper.

- Stories like the Clever Sang Kanchill and the Selfish Beruk are called fables. Fables teach lessons or morals.
- What is the moral or lesson in this story?
- Fables seem to be about animals but they are really about the way people act. Think of **two** other fables that you know. Name them. Name the animals in the fables.
- What is the moral of these other fables?
- Make a Venn diagram to compare and contrast a fable you learned in your culture, with the fable from Malaysia
- If you were to write a fable, what animals would you choose?
- Think of a lesson that one animal can teach another animal in your fable.
- In the fable from Malaysia, the mousedeer was clever and the monkey was selfish. How will the animals act in your fable?
- On your own, write a short fable that teaches a lesson and uses animals as the main characters.

Language Arts - Descriptive Writing LESSON PLAN

Level: Upper Elementary/ Middle School but this can be adapted for any grade level.

Objectives To encourage student to write a clear and creative description.
To develop cultural awareness about Malaysia through postcards and posters

Materials: Posters of Malaysia (Available from The Malaysian Tourist Association and Malaysian Embassy) and different postcards of Malaysia, one for each student.

Time: One class period (about 90 minutes)

Procedure:

1. Using one of the posters, discuss with the class how to write a description of a picture. Specifically, discuss aspects such as foreground, background, perspective, whether the picture is horizontal or vertical, location, dominant figures, colors, relative size of figures. Practice oral descriptions of posters.

2. Distribute a postcard to each student. Tell the students not to let others see their postcard.

3. Have the students write a one-page description of the postcard using the guidelines discussed earlier with the posters. Remind the students that it is not important to know the names of things that are unfamiliar.

4. When the students complete the writing, collect the postcards and tape them to the board and number them underneath.

5. Have the students read their description. Students should write down the number of the card that they think the paper is describing. Meantime, the teacher records the number of the card, name of student and comments about the content of the card and effectiveness of the description

6. After all the papers are read, call each student's name. Have them say the number of their card. Survey the class and record the student's grade based on the percentage of students who accurately identified the card. Discuss and formulate a rubric for this beforehand. Discuss what is pictured on the card in terms of Malaysian culture. Comment on the strengths of the students' writing.

Extension Activities

- Have the students research people and things depicted on the postcards (mosques, durians, Iban, Petronas Towers etc) and prepare a short report.
- Research places depicted on the postcards and prepare a short report.
- Research religions of the temples, shrines and mosques depicted on the postcards and prepare a group report.

A Study of Sarawak and the Native People

Mary Jane Morris

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A STUDY OF SARAWAK

and the

NATIVE PEOPLE

SARAWAK
THE HIDDEN PARADISE
OF BORNEO

by

Mary Jane Morris

Fulbright 2000

SUMMARY OF UNIT

The project entitled "Native People of Sarawak" is designed to introduce American students to the culture of the native peoples living on the island of Borneo. The lesson is designed around the "elements of culture" found in World Cultures published by Prentice Hall. After gaining a working knowledge of the Iban people, students will then be challenged to use higher order thinking skills to forecast problems which the native people face in Malaysia as evidenced by the conflict which arises when technology and "advances" influence the balance of history and nature. Students will be challenged to work in teams as they become anthropological explorers.

GRADE LEVEL

Lessons are designed for students in fourth through eighth grades who are in a reading, geography or social studies class. The creation of this unit will be incorporated into a larger year-long syllabus which reflects a theme of adolescent resiliency and cultures from around the world. The Malaysian unit will be added to the collection of existing units with selections from Japan, Mexico, Polynesia, Africa and India and Native Americans.

KEY ESSENTIAL QUESTIONS

The student bodies of many American schools represent heritage, culture, language and ethnic backgrounds from many countries world-wide. Consequently, students need a framework for studying culture and for enhancing their knowledge and appreciation for cultures different from their own. Only by obtaining additional knowledge, will students be able to celebrate both the uniqueness of cultures different from their own and unity of the human spirit.

Additionally, some students have limited exposure to and knowledge of both world and cultural geography. Consequently, students need interdisciplinary knowledge about the people, flora, fauna, land features, foods, land features and lifestyles of a culture on the other side of the globe.

With that philosophical basis in mind, the key essential questions of the project are:

1. What is culture?
2. What are the major elements of culture?
3. How do the Iban people of Sarawak exhibit the major elements of culture?
4. What challenges do you forecast that the native people may face in the future?

BACKGROUND NOTES

Culture is defined as all of the things that make up a people's entire way of life. Everyone is born into a culture. The role of culture is to shape our lives. We inherit our culture from our parents and grandparents and in turn pass it on to our children. Culture is composed of many different elements. We see culture reflected in how we dress, what we eat, our work and play. Key elements of culture include social organization, customs and traditions, language, arts, religion, forms of governmental organization and economic systems. A people's culture is created by the society and yet environmental and geographic factors also influence that culture. Such questions as "What food sources are available?" What natural land forms influence transportation, work and food sources?" also influence the development of a culture. As students of culture we must also look at what factors cause cultures to change. What skills do people need to adjust to changes that occur in a culture? How is a culture influenced by changes of other cultures in the world?

STANDARDS

Each student will be

4. A complex thinker and problem solver
5. An effective communicator
6. A cooperative group participant and leader
7. A contributor to the community
8. A quality worker and producer
9. A self-directed learner

OBJECTIVES

1. Students will effectively use a framework for conducting an anthropological exploration of a culture.

2. Students will have a knowledge of the Iban culture including habitat, organization, customs and traditions, language, religion, food, work, arts, religion, government and economy.

3. Students will use this basic knowledge to project challenges which the native peoples may face in the future.

4. Students will forecast and problem-solve how the destruction of the habitat of the rain forest affects both the human and animal populations of Borneo.

MATERIALS

Malaysian Cultural Hunt Information Cards, questions and Answer sheets

Cultural display of native artifacts including
- basketry
- carvings
- weavings
- photographs
- woven mats
- clothing
- fabric
- masks
- beadwork

Materials from the Malaysian elephant and orang-utan preserves

TEACHER CREATED PRODUCTS IN THIS PROJECT

While the project is represented here in printed form, the actual product is a Power Point presentation of the photographs and written materials used to accompany the cultural display. Using this presentation, students will then engage in both a "cultural hunt" and project for future problem-solving.

STRATEGIES

1. Students will have a "hands on" experience exploring the artifacts from Malaysia which will be on display.

2. Students will be "explorers" to Borneo by

    1) sharing "what I know" about Sarawak and the native peoples
    2) brainstorming "what I want to find out" about Borneo
    3) summarizing and reporting "what I learned" about Borneo
    4) hypothesizing about challenges facing the Iban people

ASSESSMENT

Cultural Hunt Answer Sheets
Malaysian Cultural Poster
Future problem solving oral report on the "Plight of the Orang-utans"

ACTIVITY

Malaysian Cultural Hunt

EXTENDED ACTIVITY

Future Problem-Solving Activity The Plight of the Orang-utans

FOLLOW-UP and ENRICHMENT ACTIVITIES

Food- Making Roti Jala
Recreation- Sepak Raga
Crafts- Basket weaving
Reading Selections Sarawak Stories by Heidi Munan

ADDITIONAL RESOURCES

Prof. Dr. Hyacinth Gaudart
Director Haycinth Gaudart English Language Consultancy
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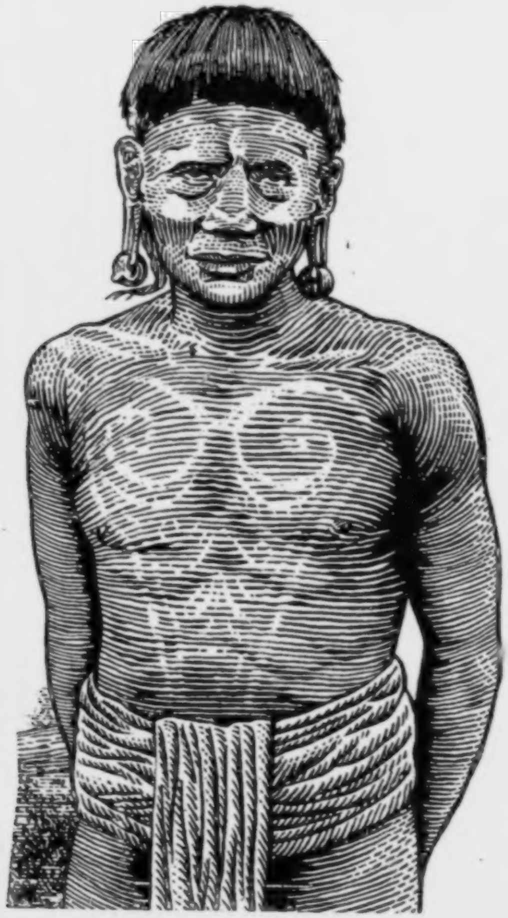
CULTURE

Everyone is born into a **culture**. We inherit our culture from parents and grandparents and we pass our culture on to our children. From birth, we are taught the ways of thinking, believing and behaving that are accepted in our culture. Our culture shapes our lives.



Culture is comprised of different elements including:

social organization
customs and traditions
language
arts
religion
government
economic systems

Culture is reflected in the

food
style of dress
recreational activities
work
housing
transportation
education of the people.

LOCATION AND CLIMATE

The Malaysian state of Sarawak lies just north of the **equator**. Since it is in the **tropics**, the temperature changes little during the year. The humidity is about 85%. Malaysia has two **monsoon** seasons onefrom November to April and the other from May to October. On Sarawak, one can find dense tropical **rainforests**, long sandy beaches and grand caverns. **Habitats** include swamp forest, padang vegetation, mangrove forests and both primary and secondary rainforests.

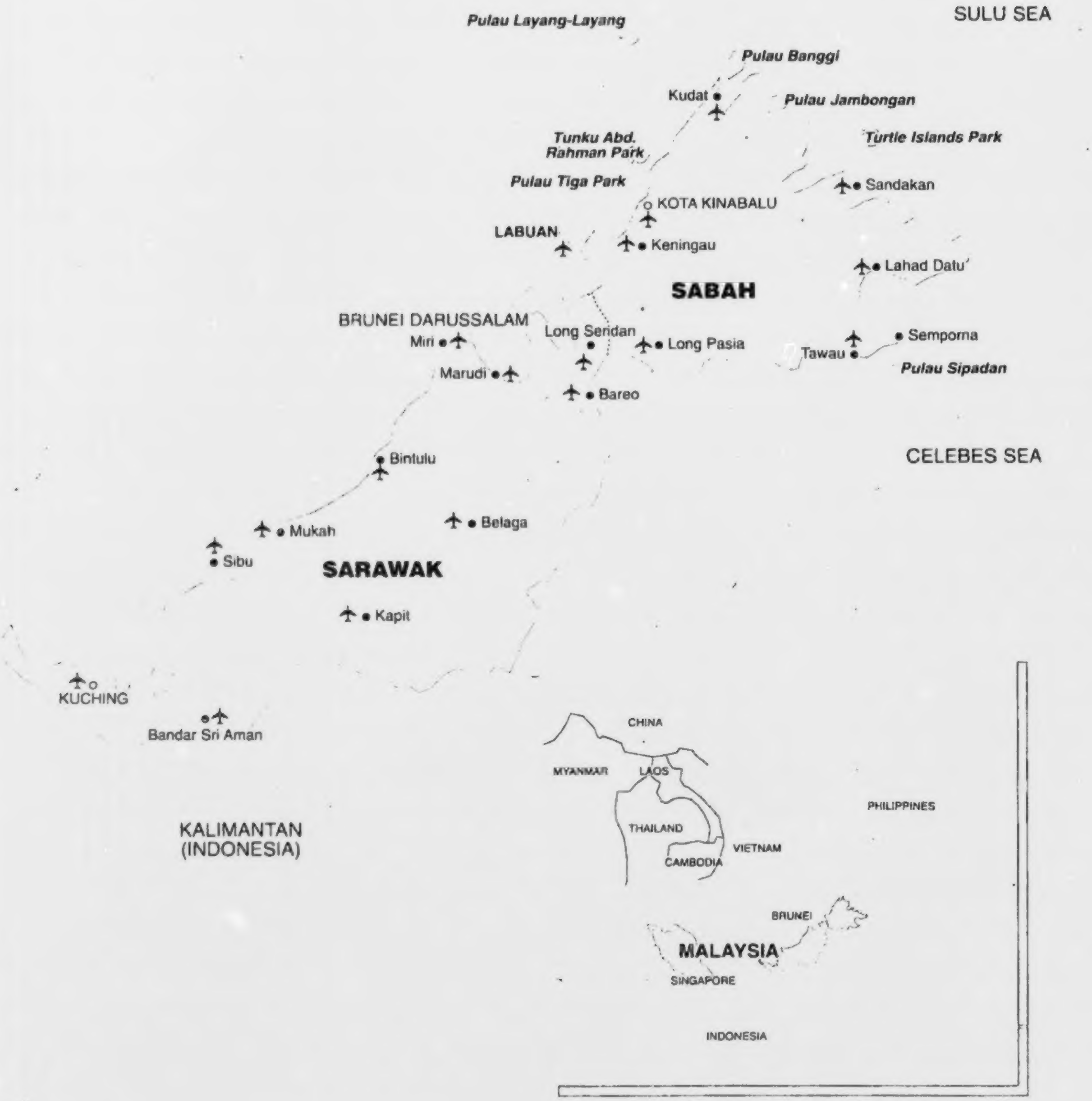
HISTORY

Today, Sarawak is one of the world's last untamed wildernesses and is known for its rainforests and native peoples. The Iban are the largest of Sarawak's ethnic groups and number 552,000. These native people or **aborigines** are often referred to as **Bumiputras** which means "son of the soil".

In the caves of Niah, **archeologists** have found relics of cave dwellers from 40,000 years ago.

Malay **sultanates** ruled the Borneo coast and the Iban and other indigenous peoples lived in the interior of the island in what is now the Malaysian state of Sarawak.

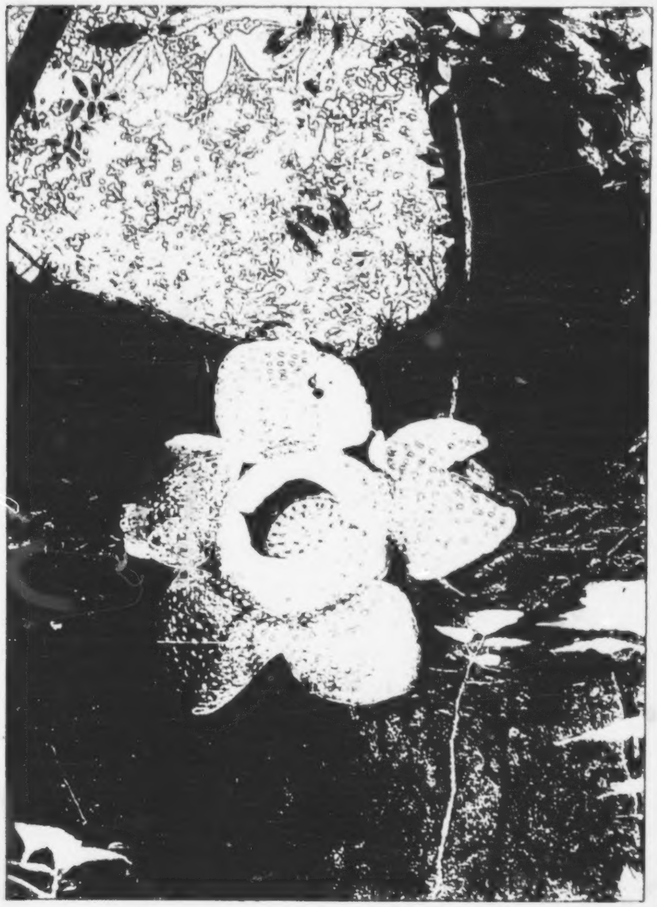
James Brooke was an adventurous Englishman who was later given Sarawak as his person **fief.** The "**white rajahs**" controlled Sarawak and the people for a hundred years.


Pulau Layang-Layang
SULU SEA
Pulau Banggi
Kudat
Pulau Jambongan
Tunku Abd. Rahman Park
Turtle Islands Park
Pulau Tiga Park
Sandakan
KOTA KINABALU
LABUAN
Keningau
Lahad Datu
SABAH
BRUNEI DARUSSALAM
Miri
Long Seridan
Long Pasia
Semporna
Tawau
Pulau Sipadan
Marudi
Bareo
Bintulu
CELEBES SEA
Mukah
Belaga
Sibu
SARAWAK
Kapit
KUCHING
Bandar Sri Aman
KALIMANTAN (INDONESIA)
CHINA
MYANMAR
LAOS
THAILAND
VIETNAM
CAMBODIA
PHILIPPINES
BRUNEI
MALAYSIA
SINGAPORE
INDONESIA

PLANT LIFE

Over 2500 species of orchids grow on Borneo. Other **vegetation** includes insect eating pitcher plants and the famous Rafflesia plant. Rafflesia is the world's largest flower. It can grow up to 3 ½ feet in diameter. When in bloom, the flower gives off a nasty smell that attracts flies and other insects which it eats. The Rafflesia takes nine months to mature and the bloom only lasts four or five days

What do you think are the consequences to plant and animal life as rainforest habitat is destroyed due to development of rubber tree and oil plantations?



ANIMAL LIFE

Wild life on Borneo includes the Proboscis monkey, bearded pigs, silver leaf monkey and long-tailed macaques as well as the great rhinoceros hornbill. Perhaps the most famous of Borneo wildlife is the orang-utan. Sadly, these beautiful animals face declining population as large areas of forest have been cleared for agricultural plantations. Semonggoh is Sarawak's first orang-utan sanctuary.

LANGUAGE

Language is the cornerstone of culture. Without it, people are not able to communicate their thoughts, feelings and knowledge. They can not pass on what they know or believe to new generation.....or can they?

What do you suppose the role of a "**storyteller**" would be in a tribe? Sarawak has a rich oral heritage. Storytellers memorize the tribe's history from the elders.

The Iban people speak a language which is distantly related to Malay.

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GOVERNMENT

People form governments to provide for their common needs. These needs include keeping order within the society and protecting the society from outside threats.

Government also refers to the person or people who hold power in the society as well as the society's laws.

The head of an Iban village is a **headman** who is elected by the people. The name for chief is Tuai Rumah.

RELIGION

Religion helps people answer basic questions about the meaning and purpose of life. Like other elements of culture, it also supports the values that a group of people consider important.

The traditional Iban religion combines beliefs in dreams, omens and Hindu-Buddhist beliefs. However many Iban today also practice the Christian faith while also revering traditional heros and deities. Many native peoples believe that all living and nonliving things have a spirit and religious activities can make the spirits friendly to believers. The medicine man is the mediator who communicates with the spiritual world.

CUSTOMS AND TRADITIONS

Among the most important elements of a culture are its rules of behavior. Customs and traditions teach and reinforce what to do and what not to do in a society.

A great Iban festival is called the "gawai kenyalange" which is the great hornbill festival.

In native cultures of Malaysia, respect for the **elders** is strong. The elders provide leadership and pass on their wisdom to the young.

Social status can be earned through the family's achievements by men demonstrating warrior skills and women demonstrating weaving skills.

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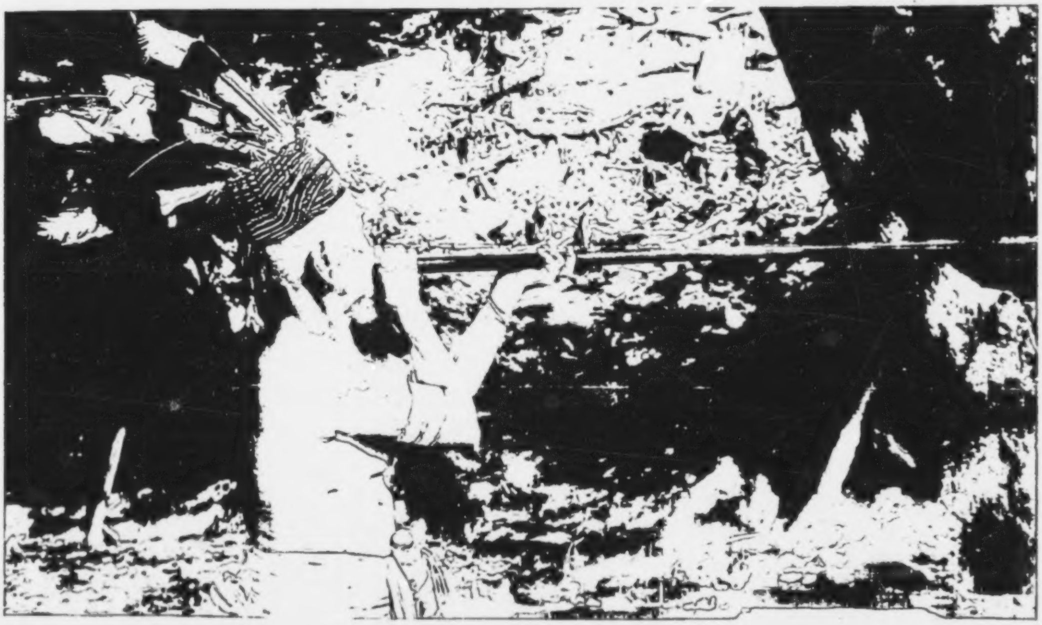
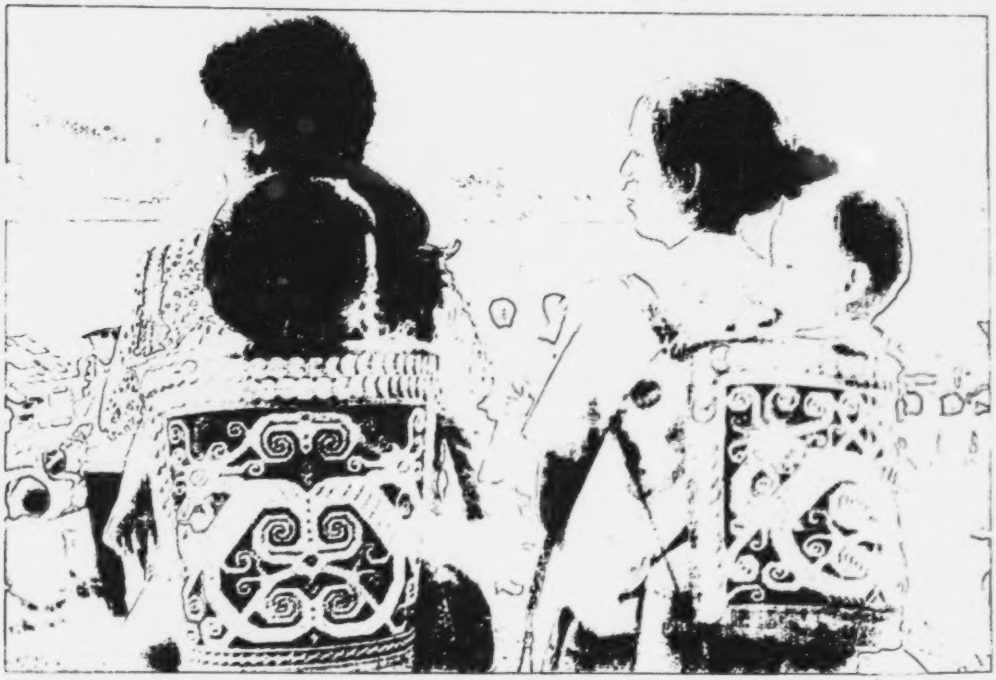
Not so many years ago, the Iban men used blowpipes for hunting. The tips of the darts were dipped in poison made from a jungle plant. The poison paralyzed and killed the victims.



SOCIAL ORGANIZATION

A **nuclear family** includes a wife, husband and their children. An **extended family** has several generations living in one household. It may include grandparents, parents, children and sometimes uncles, aunts and cousins.



When extended family members all live within the longhouse, would you call that a nuclear or extended living arrangement?

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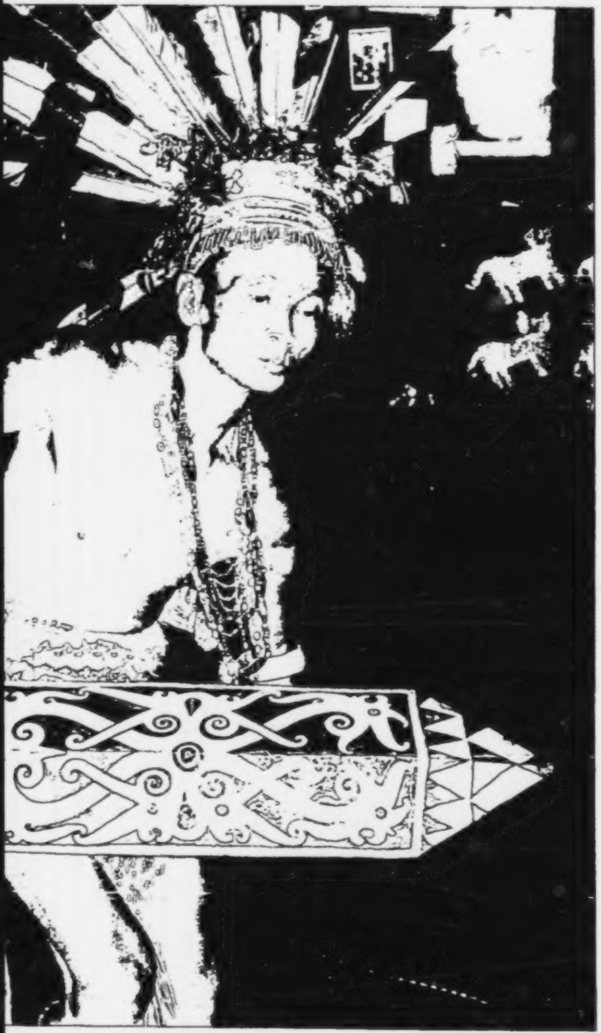
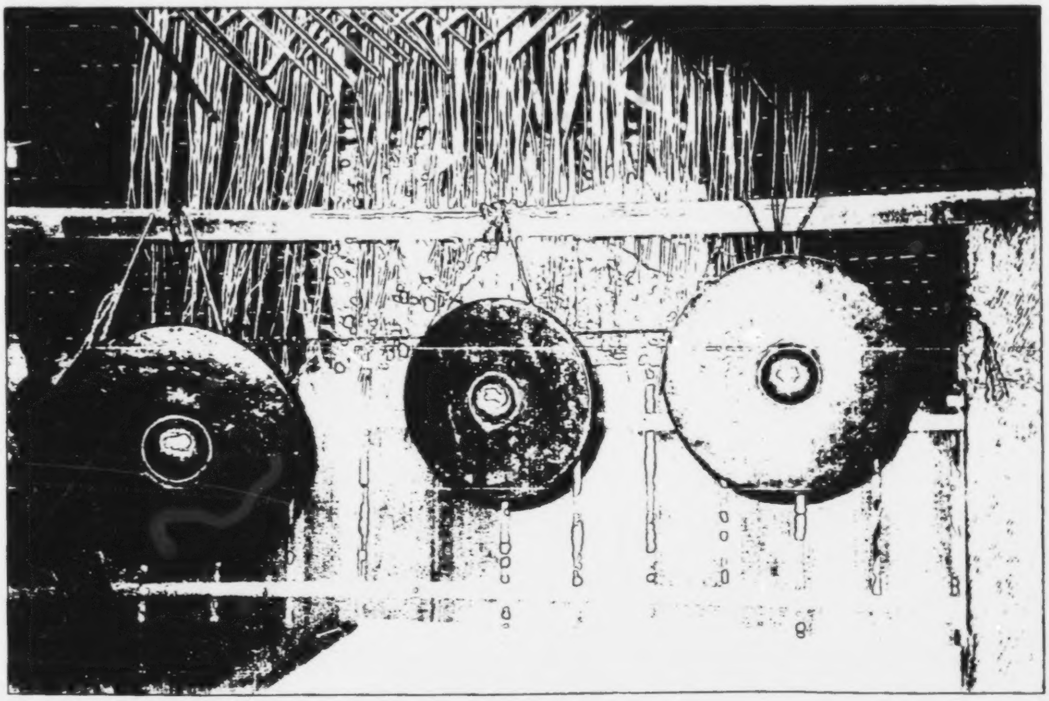
THE ARTS

Music is an important part of a culture. Music is not only used to entertain but is also a part of many ceremonies and rituals. Most of the Iban instruments are made from bamboo and other resources found in the jungles.



One musical instrument is the **sape** and is played much like a guitar. Animal skins are used to make drum heads and brass is used to make gongs.



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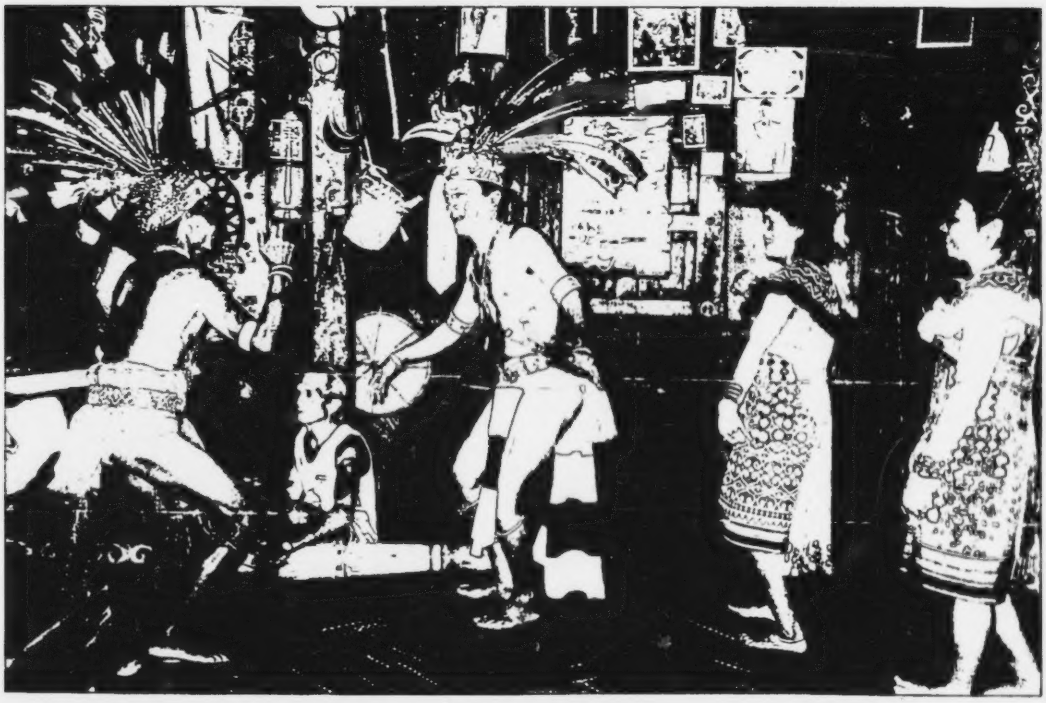

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CRAFTS

Products of the human imagination please and entertain us but more importantly, these creative expressions teach us about a culture's values and help its members to have a sense of pride in themselves as a people.

The Iban people are known to be excellent carvers, bead makers, weavers and basket makers. Sarawak is primarily an agricultural country and baskets are needed for sowing seeds, carrying crops and storing food.

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In the longhouse, people sit on woven pandanus mats.

a "pua kumbu" is a ceremonial blanket used to decorate walls.

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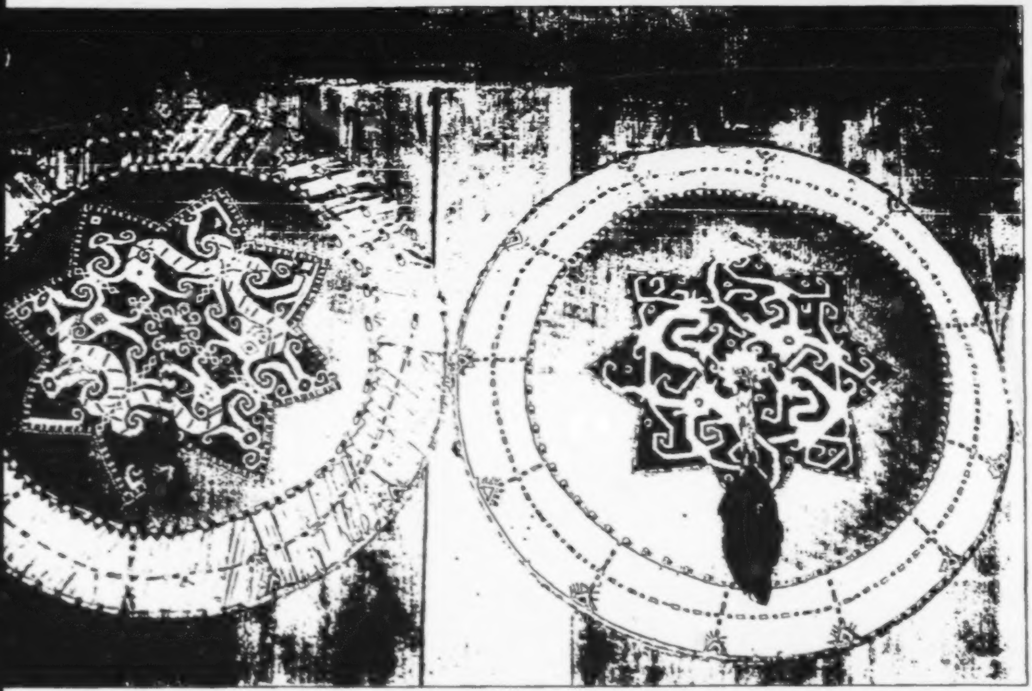

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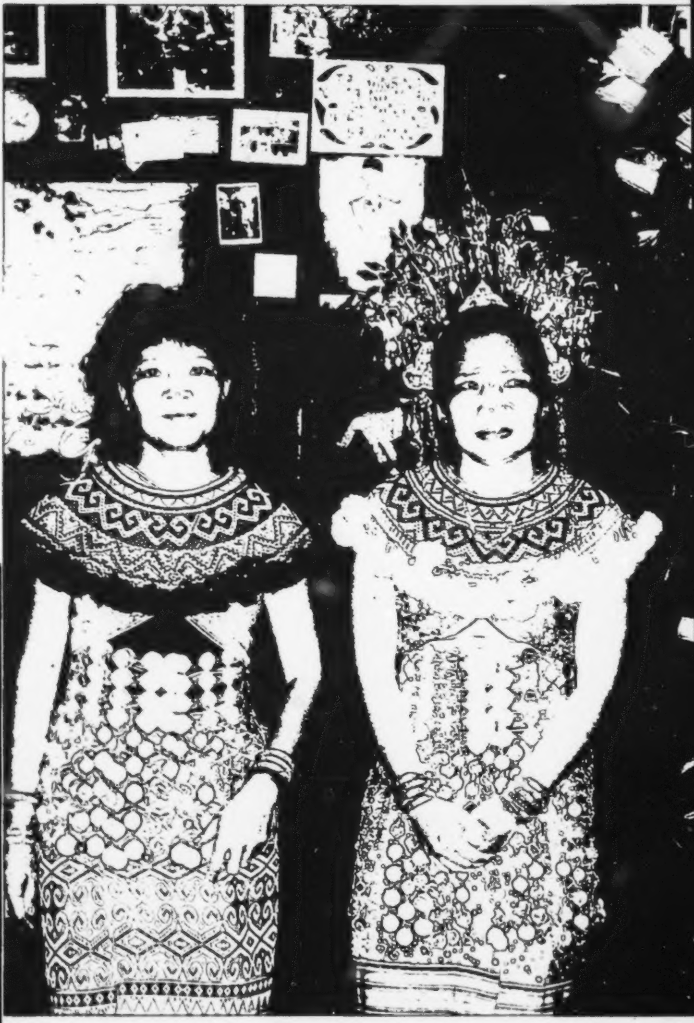
CLOTHING

The clothing that the people of a culture wear reflects not only a basic need but also the values and arts and crafts of the people. Traditional Iban clothing demonstrates fine workmanship in beadwork, tin-smithing and weaving. For everyday wear, both men and women wear fabric wrapped around them called **sarongs** to seek comfort in the hot and humid weather. Many years ago, fabric was made from tree bark which was pounded into a type of fabric.



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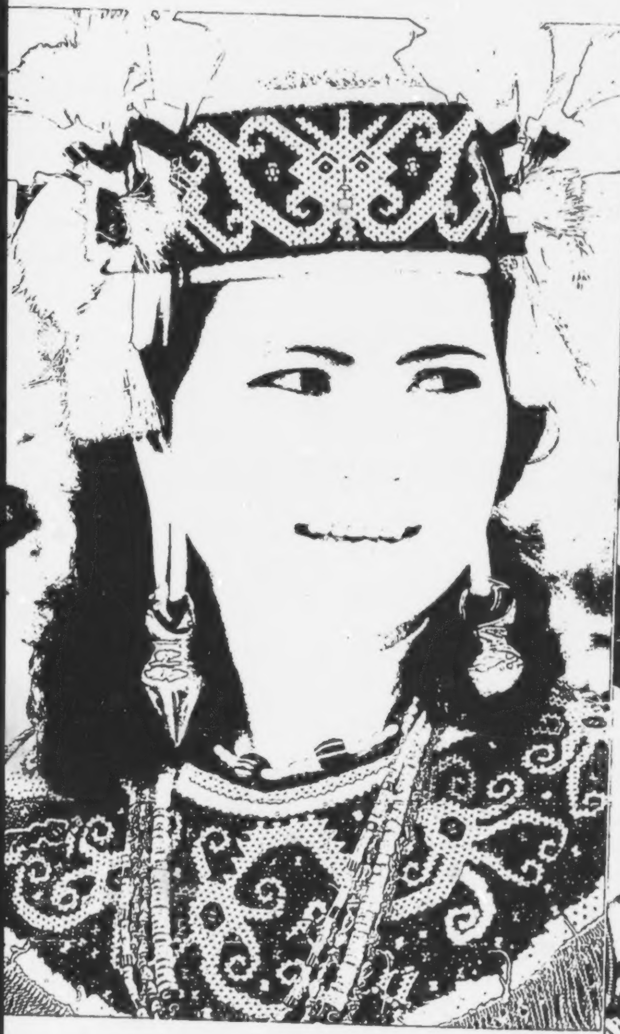
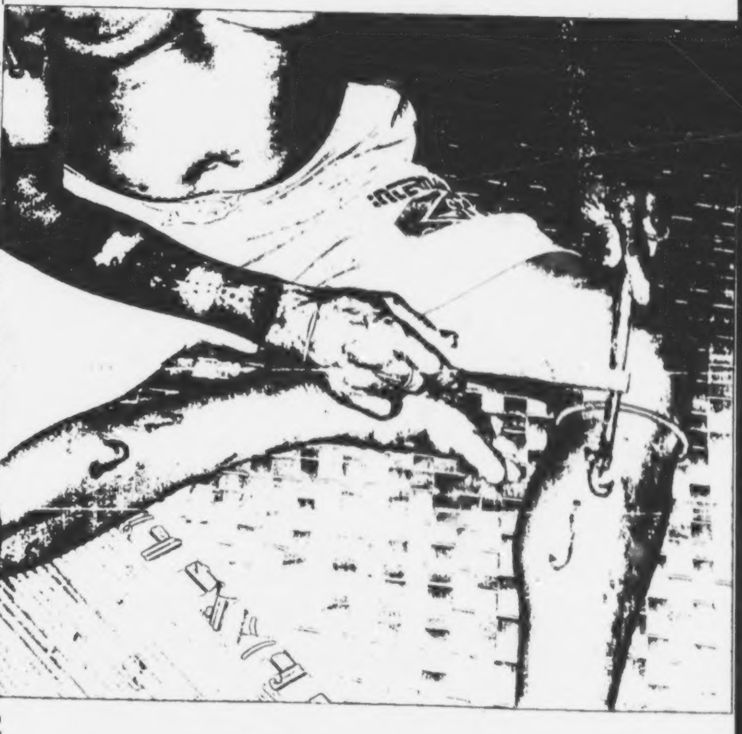
PERSONAL ADORNMENT

In the aboriginal culture, personal decoration of the body is very important. Often times people will wear beaded or braided necklaces, bracelets and earrings. Men of the village tattoo their bodies. These tattoos reflect journeys they have taken in life as well as triumphs in battle and heroic feats. In earlier generations, women would elongate their earlobes by piercing their ears and hanging heavy weights on them.





TRANSPORTATION

The Rejang is Malaysia's greatest river and is 350 miles long. For many of the longhouses and villages along the river it is the only route of transportation.

Longboats, now with electric motors, are the most popular method of travel through the many rivers of the interior

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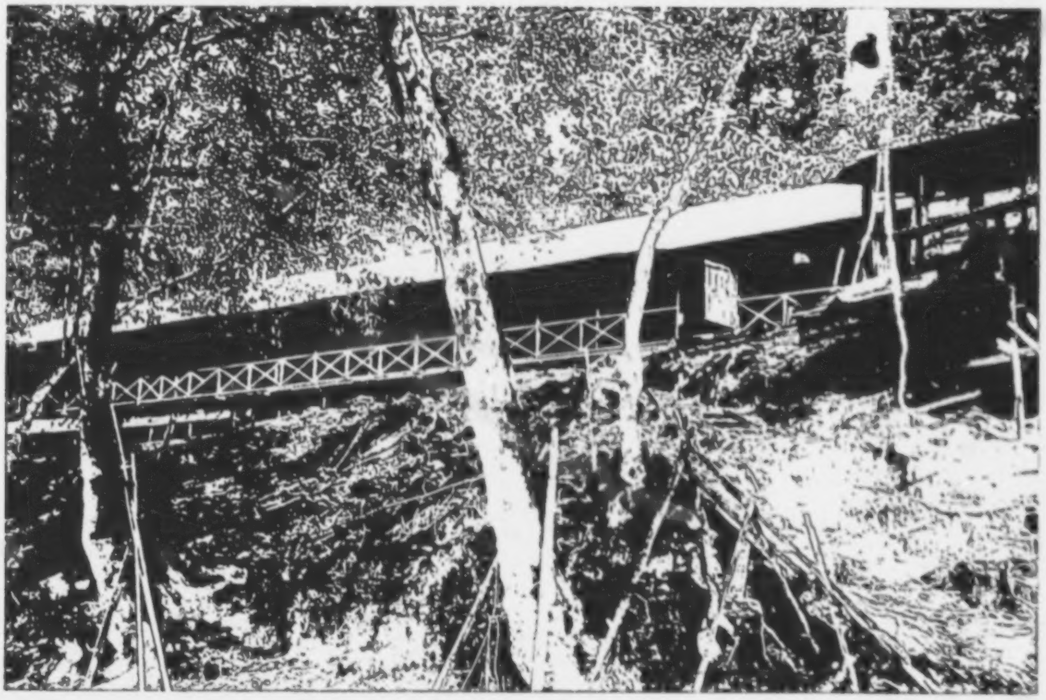
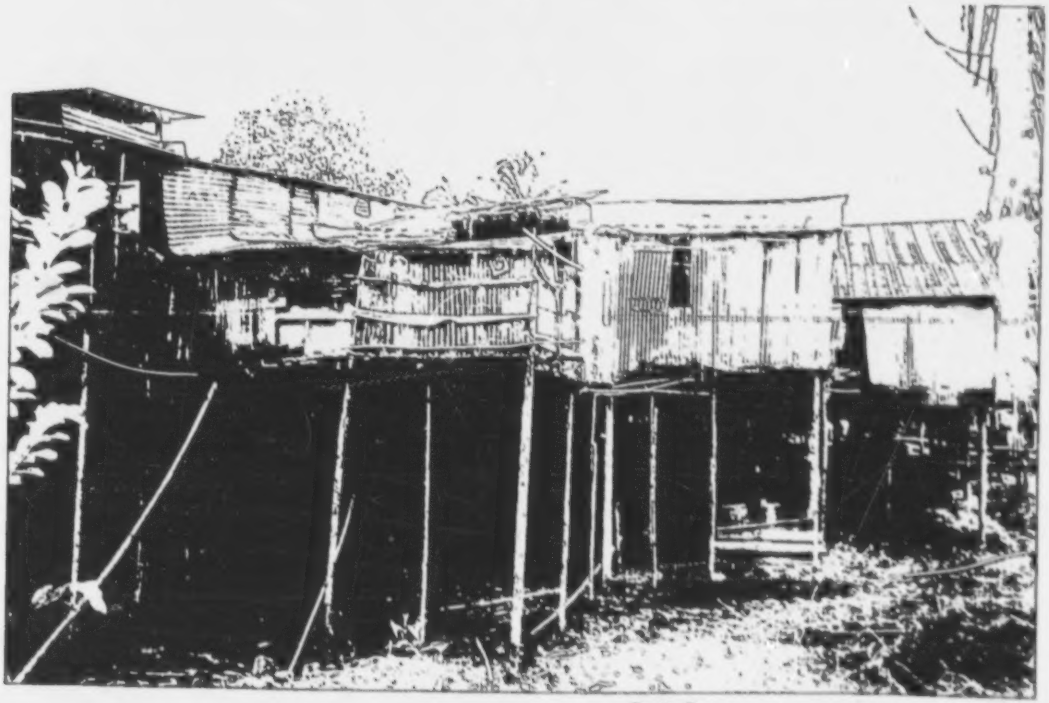
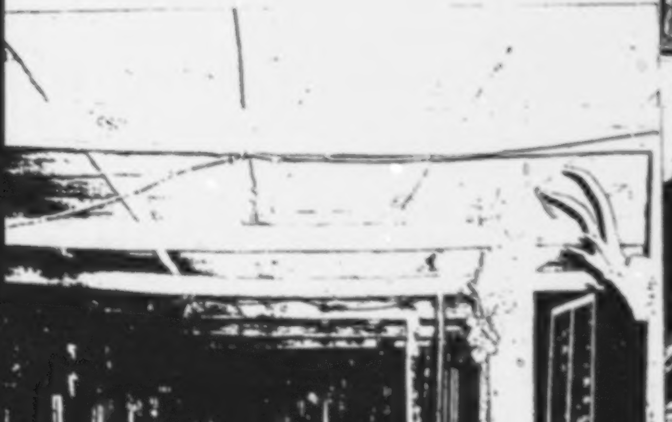
Housing

The Iban people live in a structure called a **longhouse**. A traditional longhouse could reach 900 feet in length and was made entirely from natural materials.





In a longhouse, the outside **veranda** is called a tanjong and is used for work related activities. A covered veranda called a ruai is used for social and public activities. A row of private apartments called the bilek is for each family and has areas for cooking, eating and sleeping.



To enter a longhouse you walk up a thick hardwood log with notches cut in it for steps.

A bridge not only is a way to cross creeks but also made entrance to the village difficult for invaders.

FOOD

The Iban people hunt, grow or raise most of their food. Foods often eaten include fish and game and some chicken. Jungle plants and ferns are eaten as well as rice. Coffee is also cultivated.

Rice-flour cakes called kuih jala are made by pouring the cake mix into hot oil though a ladle with holes in it.

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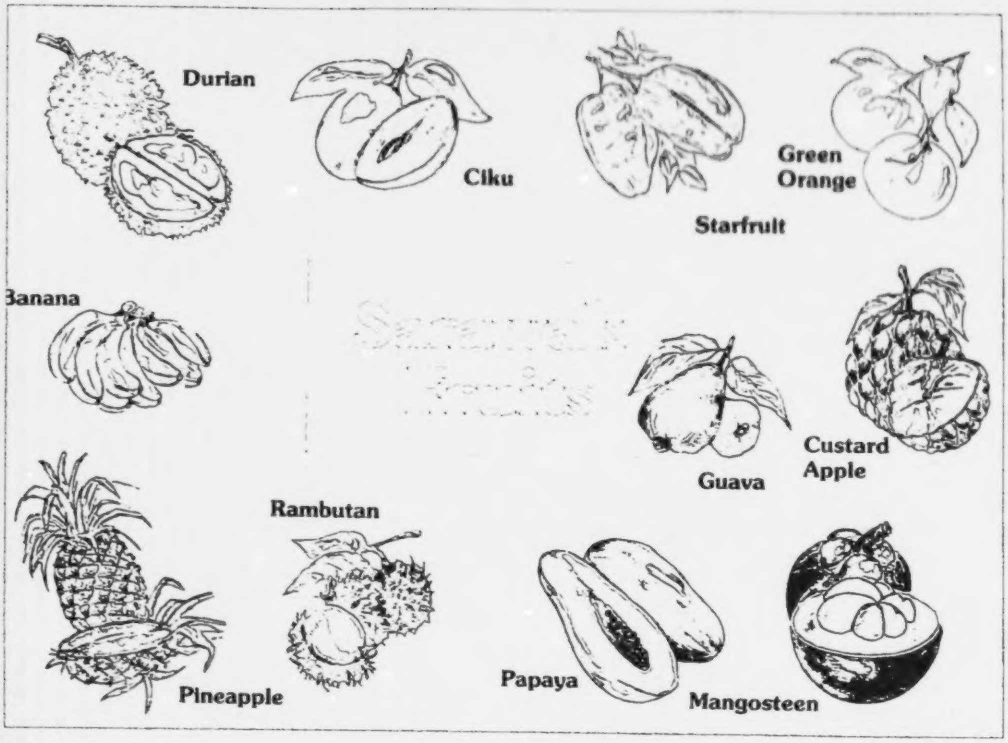
Durian
Ciku
Green Orange
Starfruit
Banana
Sarawak's Fruits
Guava
Custard Apple
Rambutan
Pineapple
Papaya
Mangosteen

ECONOMIC SYSTEMS

In a **traditional economy**, people produce most of what they need to survive. They fish, hunt, farm and herd animals. Often they make their own clothing and tools. If they produce more food than they need, they trade the surplus with others for other things which they need.

Most Iban people work in agriculture. They farm crops of rice, pepper, rubber, cocoa and oil palm. People also share their crops at local markets.

RECREATION

A popular form of recreation for the Iban men is cockfighting.

EDUCATION

The Iban people face great educational challenges. Many of the villages are remote and isolated. Some teachers must travel by longboat and hike through the jungle several hours to reach their schools. Some villages send their school age children to boarding schools for education. The students return to the longhouse two weekends a month.

What challenges do you think young children would face in attending boarding school from age six?

What challenges do you think teenagers face after they finish school in town and then return to the village?

Making Personal Connections to Create Global Understanding
Helping Young Children Build Relationships Through the Use of Technology

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Laingsburg Community School
Laingsburg, Michigan

Patel, Minaxiben

Introduction

In twenty-six years of experiences with children, I have come to believe that children are naturally curious about the world around them near and far. They are not limited in their curiosity by national boundaries, cultural morays, language barriers, political barriers, and many other manmade barriers. How do we as educators nurture these curiosities and build the type of educational experiences that support the need to learn about cultures that on the surface may seem very different from our own?

We, in America, especially need to focus on types of global connections that not only build children's knowledge base about different places, but also help to develop some direct relationships with people of other cultures. With the advanced technology available to us, it is with little effort and thoughtful planning, that we can develop educational formats where children can make the global connections. If we do not build these relationships, we may have to answer the types of questions that are illustrated by the following story:

I belong to a group called LATTICE (Linking All Types of Teachers to International Cross Cultural Education). Our group brings local teachers and international students from different countries to discuss various issues and support the local teachers' endeavors in international education. We were privileged to participate in a global festival at the local university. Along with many exhibitions by the students from the various countries around the world, we set up a display to invite people to learn about LATTICE. In all innocence, more than one adult asked us, "Where is LATTICE located?" This is a grave commentary on our educational process if in some adults' mind LATTICE may be a country somewhere in the world.

As I traveled through Malaysia and Singapore with our group of sixteen teachers with the Fulbright Hays Seminar Abroad with MALAYSIAN-AMERICAN COMMISSION ON EDUCATIONAL EXCHANGE - MACEE's meticulous planning, I was privileged to meet many students and teachers at primary and secondary schools. The students and teachers presented their countries and history with great ease and skills. Their ability to present the cultural and historical aspects of their countries are a prime example of what is possible if the students from Malaysia and Singapore and the students from United States came together to share their culture and countries with each other.

The 2001 Fulbright Hays Seminar Abroad Program has provided an excellent opportunity for an educator such as myself to build personal relationships with the teachers in Malaysia and Singapore. It is through the personal relationships that I have developed with a number of teachers in both of these countries, that I propose the following curricular project utilizing the technology with the internet and world wide web based cyber connections. The project will describe the process of units with students, teachers, family, and community involvement. In addition to the basic project, the logistics of bringing the projects to fruition will be presented to enhance the viability of the project.

CURRICULAR STUDY THROUGH PERSONAL CONNECTIONS

The following curricular project is divided into four study units starting with basic personal interactions between the students in United States and Malaysia and Singapore and culminating in posting of reflections and stories by students from each country. In first unit, the students will get to know each other at a personal level. . The second unit will develop the folk literature, stories and customs of each country. The third unit will carry the students through a social studies unit with historical and geographical perspectives of each country, with a special emphasis on the local state or province of the students' residence And the final unit will provide the children with an opportunity to post/publish their own stories about what they have learned from each other. The units are suggested for students in grades 3-8 (Elementary, Upper Elementary and Middle grades). Volunteer teachers from each school in the United States and Malaysia and/or Singapore will participate in the project with one teacher as a coordinator contact person. The first year of the project will start with a pilot program with one or two volunteers from each school. Due to the constraints presented by the timing of the year for both countries, and other issues such as exams and state tests, it is suggested that the interactive portions of these units take place between January-May. It is suggested that teachers spend the time prior to January preparing the students with the content knowledge that they will need to interact with their counterparts (details provided in each unit). It is also suggested that the interactive portion over the internet take place with a time line of one unit per month. A Following brief timeline is suggested for the pilot project:

December 2001-March 2002	Develop formal coordination between the participating schools including formal and informal regulations and needs
March 2002-April 2002	Coordinate the Curricular goals for each site
April 2002-July 2002	Finalize the communications with each site Apply for a Teaching for Tolerance Grant to support the project

August 2002-December 2002	Carry out the local teaching of the necessary skills
January 2003-May 2004	Carry out the Interactive Units over cyberspace
May 2004	Evaluation and Feedback
September 2004	Offer the program to local teachers in Michigan through LATTICE

Issues regarding the availability of technology will be addressed at the end of this document.

As we plan and implement this project, we must also strive to meet the curricular standards within our local school district. Thus in order to correlate each unit with the local curriculum standards in English Language Arts and Social Studies, the following standards and benchmarks in each area are listed below. As each unit is presented the appropriate standards will be listed against the action plans in each unit with the appropriate standard numbers.

Example: English Language Arts – Standard 1 will be listed as ELA 1

Social Studies will be listed as SSI-1 or SS II-2

Michigan Curriculum Framework English Language Arts Standards

Standard 1. Meaning and Communication

All students will read and comprehend general and technical material.

Standard 2. Meaning and Communication

All students will demonstrate the ability to write clear and grammatically correct sentences, paragraphs, and compositions.

Standard 3. Meaning and Communication –All students will focus on meaning and communication as they listen, speak, view, read, and write in personal, social, occupational, and civic contexts.

The essence of the English language arts is communication—exchanging and exploring information and insights. We are meaning-makers who strive to make sense of our world. We use the English language arts in every area of our lives, not just the classroom. They help us deal with other people in the world around us. Listening, speaking, viewing, reading, and writing are naturally integrated in our attempts to communicate. We continually improve our understanding by using our past experiences, the circumstances in which we find ourselves, and what we are hearing, reading, or viewing. Only when we understand or when we are understood are we communicating—only then are we using the English language arts.

Standard 4. Language

All students will use the English language effectively.

When we use the English language, we use it in many different ways and forms. The forms of language that we use depend upon the audience and the type of message we want to communicate. Our language is different when we use it in a formal setting, such as speaking to an assembly or writing to apply for a job, as opposed to talking with friends about a recent event or writing a personal diary. As we grow in our ability to use language, we learn what forms and types of language are best suited for different situations. Instructions, as well as experiencing language in many different settings, help us learn to understand and use the forms and types of language that are best suited for our purposes.

Standard 5. Literature

All students will read and analyze a wide variety of classic and contemporary literature and other texts to seek information, ideas, enjoyment, and understanding of their individuality, our common heritage and common humanity, and the rich diversity of our society.

One of the important ways we learn to use language effectively is through our close reading of a wide range of well-constructed texts used for a variety of purposes. The reading of both fiction and non-fiction high-quality literature allows us to experience and learn things that we might not experience in our daily lives; reading helps us to understand the actions, thoughts, and feelings of others who may or may not be like us. Exploring texts that our ancestors felt important, as well as texts that represent other cultures and other times, helps to increase our understanding of ourselves, our communities, and our world.

Standard 6. Voice

All students will learn to communicate information accurately and effectively and demonstrate their expressive abilities by creating oral, written, and visual texts that enlighten and engage an audience.

Our ability to create oral, written, and visual texts that engage audiences is enhanced when we view ourselves as effective users of the English language arts. We develop our own voices by listening, reading, viewing, speaking, and writing about issues that are of great importance to us. Exploring how authors' work provides us with opportunities to examine a variety of writing models from which we can learn the tools of language such as style, word choice, persuasiveness, and sentence structure.

Standard 7. Skills and Processes

All students will demonstrate, analyze, and reflect upon the skills and processes used to communicate through listening, speaking, viewing, reading, and writing.

Effective communication depends upon our ability to recognize, when attempts to construct and convey meaning, work well and when they have broken down. We must monitor, reflect, and adjust our communication processes for clarity, correctness, purpose, and audience. We need to learn multiple strategies for constructing and conveying meaning in written, spoken, and visual texts. Our literacy development depends upon on-going, personal, self-regulated assessment.

Standard 8. Genre and Craft of Language

All students will explore and use the characteristics of different types of texts, aesthetic elements, and mechanics—including text structure, figurative and descriptive language, spelling, punctuation, and grammar—to construct and convey meaning.

Reading a variety of texts helps us develop an understanding and appreciation of the writer's craft. We learn that there are many different and effective ways to convey meaning. Exploring how artists, writers, and speakers communicate successfully helps us employ effective techniques in our own efforts to communicate meaning based on our purpose, content, and audience. We increase our ability to use the mechanics of writing to achieve correctness and clarity when we reflect upon and create a variety of genre.

Standard 9. Depth of Understanding

All students will demonstrate understanding of the complexity of enduring issues and recurring problems by making connections and generating themes within and across texts.

We can explore complex human issues by learning to identify key concepts and themes in literature, by examining and reflecting upon diverse viewpoints, by summarizing arguments, and by presenting our own positions. We learn to use themes and topics from texts to make connections, see patterns, and demonstrate a deep and rich understanding of the enduring issues and recurring problems that characterize human experience.

Standard 10. Ideas in Action

All students will apply knowledge, ideas, and issues drawn from texts to their lives and the lives of others.

Themes and issues explored in texts provide us with many ideas about the world, our communities, and our own place within them. Continued research and analysis of these themes enable us to enhance the skills needed to respond to the issues in our lives that concern and inspire us. It is critical that we use these skills to choose appropriate responses in areas that are important to us now in order to prepare for the future.

Standard 11. Inquiry and Research

All students will define and investigate important issues and problems using a variety of resources, including technology, to explore and create texts.

An important use of the English language arts is to understand concepts and to create new knowledge. As we continue to improve our ability to collect, analyze, and evaluate information, we will increase our ability to contribute to the businesses that employ us and the communities in which we choose to live. In order to best accomplish this, we need to be able to find information in a variety of forms and to organize it in a way that allows better understanding and new insights. Many tried-and-true methods work well, such as library searches, interviews, card files, and outlines. Today, we have new technologies that can facilitate this process, such as electronic library catalogs, e-mail, and fax machines. Use of technology gives us more time to concentrate on the most important component of research, the thinking skills of inquiry, which we use when we formulate questions and hypotheses, analyze and synthesize information, and draw reasonable conclusions.

Standard 12. Critical Standards

All students will develop and apply personal, shared, and academic criteria for the employment, appreciation, and evaluation of their own and others' oral, written, and visual texts.

Experiences in the English language arts help us to recognize and develop standards of quality for evaluating and appreciating literature and other oral, written, and visual texts. We develop indicators of quality by analyzing those that are recognized as time-honored standards. As we assimilate and modify these indicators, we generate our own personal standards that continue to evolve as we grow in our experience and gain knowledge in the English language arts.

UNIT 1. Getting to Know You

The purpose of this unit is to introduce the students to each other and for them to become familiar with a friend/s they will make over the internet. In this unit the students will learn to interact over the internet with each other and at the same time build their skills in utilizing technology to communicate with each other.

Objective **Provide the students in United States and Malaysia and/or Singapore with the opportunity to personally connect with each other through the use of technology.**

Outcome 1: Students in each classroom will learn to use word processing to communicate with each other.[1] (ELA 11, 1, 2, 3, 4)

Outcome 2: Students in each classroom will communicate the following information to each other: Personal information, family and friends, hobbies, school, extracurricular activities etc. (ELA 1,2,3,4,)

Outcome 3: Students will post each other's photos or drawing to each other related to their personal lives and families through a website and over the e-mail[2] (ELA 1,2,3,4,8)

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[1] In an event that the technology is not available for each student, each teacher will make an arrangement to send the data by internet. This process will be developed through the each school's needs.

[2] Each school will use their website to post information or create a special website for this study

Outcome 4: Students will pose questions for each other to probe additional information about each other to get to know each other at depth and make the personal connection with each other.(ELA 11, 1,2,3, 4)

Process: Each student will get to know his/her counterpart in the other country through personal communication with each other through out the first month of introduction. The teachers will guide the students in developing the questions and generating ideas that each student can write to their new friend.

Generally speaking schools in Malaysia and Singapore will have a much larger classroom population. Some students in the United States will need to partner with more than one student.

As the children get to know each other, they will save the information they have learned about their partners on disks to utilize at the end of the month to introduce their new friend to everyone. This information will be saved on a disk for the culminating unit at the end.

Timeline: January 2003

Evaluation: Teachers will monitor the students' interactions and the number of interactions. A rubric will be utilized to monitor the basic writing formats. A culminating project with an introduction by each student of their friend will provide the knowledge each student has gained about their friends.

UNIT 2. Folktales, Stories, and Customs

The purpose of this unit is to help children learn stories and customs of each other's countries. Stories are what children remember and enjoy and they are a great tools to connect the students with each other. Thus, this unit will carry the children through learning the folk literature, holidays and celebrations and various rituals and customs that each culture enjoys.

Objective 1 **Children in United States and Malaysia and/or Singapore will learn the stories, holidays and celebrations, and customs of their own culture and share them with their counterparts in the other countries.**

Outcome 1 Students will learn the stories from their countries, discuss the stories told by their families and grandparents, and read some of their own folk stories. (ELA 5, SS V-1-2)

Outcome 2 Students will learn and gather information about their own ethnic heritage from each country. (ELA 5, SS V-1-2)

Outcome 3	Students will gather information about foods, holidays and special celebration for the year, and special customs that unique to their own culture. (ELA 5, SS V-1-2)
Outcome 4	Students will share this information with their counterparts in the other countries. (ELA 5, SS V-1-2)

Process: Teachers and students will make joint decisions as to what stories, customs, holidays and celebrations, and foods to share with each other. Prior to the month of February, they will learn the stories, create pictures and information about the holidays and celebrations, recipes for foods, and develop a set of information for their friends. During the month of February students will share the information with each other. The teachers will lead them into discussion about the similarities and differences in the stories, customs, and foods. Thus developing the understanding of each other's cultures.

At the end of the month the students in each country will recreate a holiday or a story from each other's country. The students will save this information for the cumulative celebration.

Timeline: February 2003

Evaluation: Each project will be evaluated for accuracy of the story and aesthetics.

UNIT 3. Historic and Geographic Perspectives

The purpose of this unit is to help children in each home country to learn about their own history and geography, and then, teach it to their counterparts in the other countries.

Objective 1 **Provide the students in the United States and Malaysia and/or Singapore with the opportunity to learn about their own history and geography.**

Outcome 1	Students will learn about their own country's key historical events, interesting people, and interesting stories form history. (SS I-1, SS I-2)
Outcome 2	Students will learn about their own cities, state/province and region and the major special places to visit in their state/province. (SS II- 1-4)
Outcome 3	Students will learn about their own country's general geography, climate, and key places of interests. (SS II – 4)

Objective 2 **Provide the students in the United States and Malaysia and/or Singapore to teach each other about their own history and geography.**

Outcome 1 Students will share what they have learned about their own country's key historical events, interesting people, and interesting stories from their history with their counterparts.

Outcome 2 Students will share what they have learned about their own cities, state/province and region and the major special places to visit in their state/province.

Outcome 3 Students will share what they have learned about their own country's general geography, climate, and key places of interests beyond their own regions.

Process: Prior to the month of February, Teachers in each country will teach their students about the history of their own country through stories and social studies content. The depth of the study will vary according to the grade level and the areas of focus for a given grade level. Thus at some grade level the area of study may be the basic core for that grade or it may be a review. Each school and the teacher will have to decipher the needs for each other during the initial planning phase of the program.

During the month of March, students will interact with each other by sharing information about each country's historical events and study of the student's home region and the country at large.

Prior to the month of March, Teachers will guide the students in the following way:

- Provide the necessary information for the students
- Guide the students in making decisions about what historical events to share
- Guide the student in deciding what local and regional places of interest to share
- Guide the students in deciding what national places of interest to share
- During the year students will be guided to collect information, photographs, websites about the places, travel brochures etc.
- During the month of February, the students will post the information for each other over the internet and websites.

Recipient students will talk about the information they are learning about each other's country on a disk. At the end of the month they will create a second part to their project to show what they have learned about each other's country's history and geography.

Timeline: March 2003

Evaluation: The project will be evaluated for accuracy and aesthetic value.

UNIT 4. Culmination - Celebration

The purpose of this unit is to help the students celebrate their successes and new friendships with each other.

Objective	**The students will create a final project that will show what they have learned from each other.**
Outcome	Students will create a joint project that shows what they have learned about each other personally, about each other's country and stories, and celebrations.
Process:	Students will create the projects in partnership with each other or individually as applicable for each school. A joint publication will be produced for all of the participants to celebrate their new friendships.
Timeline	**April – May 2003**
Evaluation	A creation of a cross-cultural book that will be presented to each participating student.

LOGISTICS AND PLANNING PHASE

As we traveled through Malaysia and Singapore, I made connections with three schools, a private tutor, and university connections. At each juncture there was great enthusiasm for the project in informal discussions.

As suggested earlier in this project, a considerable amount of time will be spent on working through the logistics of the project. While visiting the school, I have made contacts with the key people who will support and participate in the project. As suggested earlier, the following timeline will be utilized to create a plan that addresses the formal and informal needs of all school sites. Once the following listed coordination is completed, the project will move forward during the academic year 2002/2003 and onward.

December 2001-March 2002	Develop a formal coordination between the participating schools including formal and informal regulations and needs

March 2002-April 2002	Coordinate the Curricular goals for each site
April 2002-July 2002	Finalize the communications with each site Apply for a Teaching for Tolerance Grant to support the project

The project will be available for future dissemination in 2004.

For further information:

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The Plants and Animals in the Malaysian Rain Forest

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The Plants and Animals in the Malaysian Rain Forest

By Bani Paul

Summary of the Project:

Our main focus will be on the study of rain forest animals and plants but special emphasis will be on the tropical rainforest in Malaysia and Singapore. Our students will learn about the different layers of the rain forest, the habitats of different animals, and their characteristics and life cycles. Students will be able to understand the variety of fruits and vegetables that come from this part of the world. The history, geography, culture, and foods of this country will also be examined. This research project will enable our students to be efficient in their research and to improve their writing skills. The project will include Computer, English, and Science applications.

Grade Levels: Lesson I: Grades 3-5; Lesson II: Grades 1-2

Essential Questions:

What is an ecosystem?
What animals are found in the rain forests?
What plants are found in the rain forests?
What part does the country Malaysia play in protecting to the rain forest?
Why should we care about preserving and protecting rain forests?

Background notes:

Most tropical rain forests are located on or near the equator. The average year-around temperature stays between 70 F and 93 F and the rainfall is between 50 inches and 260 inches. This warm, humid ecosystem is home to about half of the world's species of animals and plants. Precious animal species such as Proboscis monkeys, Orang-Utans, Monitor lizards and hornbill birds are present here. Among the plant kingdom, the pitcher plant, an insectiverous plant and varieties of palm trees, orchids and pepper grow here in abundance.

Rain forest plant life is divided into layers: forest floor, under story, canopy and the emergent layer. Each layer has unique characteristic to suit different kinds of plants and animals. Many products and medicines are created from the plants and animals that inhabit tropical rain forests thereby making them a critical resource for humans. Many rainforests, however, are being destroyed to obtain these resources and to clear land for farms and cities.

I had an opportunity to visit the rain forest in Malaysia and Singapore. I was able to observe varieties of orchids and palm trees and also to walk on a pepper farm. I was fortunate to have breakfast with a mother Orang-utan and her baby and also to have a close-up view of the other animals. I was able to bring back a wealth of resources: books, artifacts, postcards, personal pictures, posters etc. from my trip. I am hoping to make this research project enriching and enjoyable for our students.

Standards Addressed:

Reading #1: Apply effective reading strategies to comprehend, organize, analyze, synthesize, and evaluate texts to construct meaning.

Reading # 3: Read for a variety of purposes: to seek information, to apply knowledge; to enhance enjoyment; to engage in inquiry and research; to expand world views; to understand individuality. Shared humanity, and the heritage of the people in our city as well as the contributions of diverse groups to American culture and other cultures throughout the world.

Writing # 2: Write for academic, personal, social, civic, and school to career purposes.

Writing # 4: Conduct and document inquiry-based research using oral, print, and communication systems.

Information Literacy Standard Addressed:

Standard 1: The student who is information literate accesses information efficiently and effectively.

Standard 3: The student who is information literate uses information accurately and creatively.

Social Science Standards Addressed:

Standard # 3 People, Places and Environment

Science Standard Addressed:

Standard #3 Living Environment- develop an understanding of the characteristics and life cycles or organisms and their environment.

Library Media Skills Objectives:

The student will use the library media catalog to locate nonfiction materials related to rainforest animals and plants.
Students will use specialized encyclopedias and other resources to gather information about Tropical Rainforest in general.
Students will use maps and globes to find the location of the rainforest in Malaysia

Curriculum (subject area) Objectives:

Language Arts:

Students will recognize the alphabet and be able to put them in order.
Students from first and second grades will compose alphabet book using the names of the animals and plants found in the rainforests.
Art work will represent each alphabet either by drawing animals and plants or copying from other sources.
Students will practice reading comprehension while they research and organize material from print and non-print sources.

Science:

Students will recognize that animals and plants found in the rainforests are different than the animals and plants found in the United States.
Students from third and fourth grade will investigate about the structure of a rainforest and different kinds of rainforests.
Students will create a multimedia project of rainforest plants and animals.
Students will be able to define rainforests and their locations.
Students will describe problems rainforests are facing.
Students will be empowered to find solution to protect rain forests.

Computer/Technology

Students will use computers to gather information about Malaysia through different web sites.
Students will observe and participate in the use of e-mail.
Students will make pen-pals with students from Malaysia.
Some students will make a slide show presentation.

Strategies: Brainstorming, cooperative learning, discovery method, Graphic Organizer: matrix, Big 6 Research Process, Reciprocal Teaching, Discussion and Technology

Activity and Procedures for Completion:

Lesson I: Grades 3-5
This lesson will be planned cooperatively by the classroom teacher and the librarian. To begin the Unit, the Rain forest music tape will be played to create the atmosphere. The library media specialist will introduce the topic to the whole class by displaying the primary resources brought back from Malaysia and Singapore. Students will brainstorm and come up with different ideas about the Rain forest. Responses will be copied on chart paper and later used for choosing topics.

The primary resources consist of artifacts, photographs of animals, plants, nature, people, buildings, school, students, food, samples of pepper, and commercially produced Post Cards and Posters. Research materials include: stories, mythological legends, plants, animals, recipes, culture and crafts of Malaysia and Singapore. After the first lesson students will be divided into different groups. Each group will be responsible for choosing a topic of interest. The Big 6 Research Process model will be followed in conducting their research.

Students will use books on display, electronic resources, magazines, reference materials and the Web Quest from the Internet. Through research students will learn about the different plants and animals of Malaysia and Singapore. After completion of the research process they will create different multimedia projects. The projects will consist of painting batik, collage, making musical instrument, shadow puppet, and kites.
There is even a collection of addresses from students in Malaysia and Singapore which may lead to a pen pal an exchange program.

Lesson II: Grades 1-2

The students will listen to and see the Malaysian ABC book and other children's books brought from the visit. They will be asked questions. Do they know that fruits like bananas, pineapples, oranges, lemons, coconuts, cashews, peanuts, corn, rice onions, eggplants, peppers, ginger, sugar, cinnamon, cloves, vanilla come from the rainforest? Postcards of different fruits such as durian, rambutan, jackfruit and also pictures of monkeys, orang-utans, monitor lizard, and proboscis monkeys will be displayed for children to observe and recognize. Each student will choose an alphabet and draw a picture of an animal that corresponds with the chosen alphabet. They will also draw flowers with the same alphabet. These will then be made into books.

Assessment:

Observe the group's ability to alphabetize the illustrated words to form a book.
Rubric
Oral presentation
Science project

Follow-up Activities And Application:

The students may:
Adopt an acre of rain forest involved in Service Learning Project
Investigate the primates in depth.
Get involved with the local zoological gardens.
Talk about the ways to preserve the rainforests and save animals.
Write letters to Rain forest Action Network.

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Additional Resources:

Different sets of Encyclopedias
Electronic Encyclopedias
Maps and Globe
Artifacts
Postcards
Photographs

Web sites

The Evergreen Project http://mbgnet.mobot.org/sets/
The Tropical Rainforest in Suriname:
http://www.euronet.nl/users/mbleeker/suriname/suri-eng.html
Rainforest Action Network::http://www.ran.org/ran
An Internet Hotlist on Animals and plants of Malaysia
http://www.kn.pacbell.com/wired/fil/pages/listanimalsba2.html
http://www.ran.org/kids_action/rainforests.html

Malaysia and Singapore:
Where Asian Cultures Meet

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Malaysia and Singapore:
Where Asian Cultures Meet

Project Summary

This project includes an eighty photo slide show with text to accompany each slide. The slides focus on the education, religions, customs and cultures of Singapore and Malaysia. Slide presentations will be available to schools, communities and civic organizations. Slide shows typically last one hour but can be tailored to any length. Since returning from the Fulbright Seminars Abroad Program, I have given four slide shows and will continue giving presentations indefinitely.

Presentation Outline

I. Description of Fulbright Programs
  A. Goals
  B. Statistics

II. Application Procedure & Requirements of Fulbright-Hayes Seminars Abroad Program

III. Overview of Singapore
  A. Location and Climate
  B. Brief History
  C. Contemporary Singapore

IV. Overview of Singapore's Education System

V. Slide Presentation of Singapore Schools

VI. Overview of Malaysia
  A. Location and Climate
  B. Brief History
  C. Contemporary Malaysia

VII. Overview of Malaysian School System

VIII. Slide Presentation of Malaysia
  A. Schools
  B. Religions
  C. People

IX. Conclusion of Program
  A. Provide applications and contact numbers

Fulbright Programs

The Fulbright Program is designed to "increase mutual understanding between the people of the United States and the people of other countries..." This program was established in 1946 under legislation proposed by the former Arkansas Senator J. William Fulbright. The Fulbright Program currently provides grants for graduate students, Scholars, teachers and administrators from the US and other countries. To date, 230,000 participants have been given the opportunity to share in cultural exchanges, observe global civilizations and create relationships that work towards global understanding. Out of these participants, 23,000 have been teachers or administrators.

The Fulbright-Hays Seminars Abroad Program provides short term study/travel opportunities abroad for qualified U.S. educators in the social sciences, social studies and the humanities to improve their understanding and knowledge of the people and culture of another country. Topics and host countries of the seminars vary from year to year. All seminars are held in countries outside of Western Europe. In the Summer 2001, programs were offered in China, India, Japan, Malaysia, South Africa, Argentina, Turkey, Israel, Mexico and Morroco. Programs take place from late June to mid-August and last four to six weeks.

Singapore

Singapore is a small island located just off the southern tip of Malaysia and 137 km north of the equator. The main island, Singapore Island, is 42 km long and 23km wide. Surrounding the mainland are 58 smaller islands that remain in Singapore's territory. Urban and residential areas make up 90% of the island while remaining forests only account for 4% of the land. Singapore is connected to Malaysia by a 1km causeway.

Due to its proximity to the equator, Singapore maintains a tropical climate with an average yearly temperature of 86%. Even through cloud cover, the heat can be intense and prolonged by 12 hour sun exposure.

As early as the 5th century AD, Singapore was a frequent stopping place along the trade route between China and India. Throughout the centuries, control of Singapore was continuously shifting. It wasn't until 1819 that Sir Thomas Raffles was able to obtain Singapore for Brittain's East India Company. Singapore remained a Brittish colony until it was occupied by Japanese rule in February of 1942. Upon Japan's surrender in 1945, Bittain gave Singapore permission to begin planning it's own self government. By 1960, colonial rule exited the region, thus allowing Malaysia, Sarawak, Sabah and Singapore to unite and form their own federation in 1963. Only two years later, in 1965, Singapore left the federation to become it's own self governing nation.

Education in Singapore

Education in Singapore is overseen by the Ministry of Education (MOE), which establishes national policies, standards, and curriculum for all levels of education. For this reason, the education system is very uniform and does not rely on local boards as a decision making body.

Children enter primary school at age five and exit at age eleven. Each school determines the school uniform to worn by students. All students must pay a $5.00 school fee to attend school. During the primary years, 33% of the curriculum is devoted to teaching English, 27% on teaching the mother tongue, 20% on Math and 20% on a combination of all other subject areas (according to MOE).

Upon completion of Primary 6 (Sixth Grade), all students must take the Primary School Leaving Exam (PSLE). These test results will determine which stream of study they are eligible to follow into their high school education. Those that qualify will follow the Special or Express Courses which lead to O Levels in four years.

Slide Presentation

1. Rivervale Primary School – We attended the Official School Opening of Rivervale Primary School in downtown Singapore. The program included speeches by the Principal, School Advisory Committee Chairman and Guest of Honor, Senior Parliamentary Secretary (Foreign Affairs), a cultural show, an exhibition and a buffet dinner.

2. Bird Aviary – Although almost all schools in Singapore have an aviary on their premises, Rivervale boasts of having the largest. Peace gardens can also be found throughout the school to promote a calm and peaceful state of mind.

3. Chinese Dragon Dance – Students perform a traditional Chinese Dragon Dance as the guest of honor arrives. Singapore is comprised of three main races: Chinese, Indian and Malay. Chinese is the majority race.

4. Traditional Malay Girls – Young students adorned in traditional Malay outfits greet visitors as they enter the ceremony. Singapore boasts of its racial harmony and acknowledges all three races in school events.

5. Traditional Indian Girls – Young girls adorned in traditional Indian outfits also greet guests as they arrive. All of the girls in attendance performed traditional ethnic dances for their guests. Traditional dance is taught at primary school, however, we learned it

can become quite competitive in the selection process. Dance teams will also compete against area schools.

6. "I love my Singapore" – Students created a wall display of patriotic hearts. Each student wrote a message on a heart to explain why Singapore is the best place to live. This display also ties in with the six National Education Messages:

    1. Singapore is my homeland, this is where I belong.
    2. We must preserve racial harmony.
    3. We must uphold meritocracy and incorruptibility.
    4. WE must ourselves defend Singapore.
    5. No one owes Singapore a living.
    6. We have confidence in our future.

7. T-Shirt Kids – Students proudly display their school uniforms. Students wear shirts with values such as Integrity, Teamwork, and Innovation written across the chest. These too tie in with moral education and the National Messages.

8. No One Owes Singapore A Living – A banner displaying one of the National Messages hangs in Rivervale Elementary School. Messages can be found in various locations throughout the school as well as in textbooks.

9. Master English – A banner reading "In order to survive, you must master ENGLISH" hangs across a corridor in CHIJ St. Theresa's Convent Secondary School. English is Singapore's national language therefore making it the language of instruction in both primary and secondary schools.

10. Creative Writing – At St.Theresa's, middle school students share creative writing pieces through the use of a Power Point presentation. The students worked in a group of five to write a creative piece to explain an assigned photograph.

11. Chung Fu Primary School – This Fifth Grade teacher is conducting a lesson on water conservation to a group of 48 students. Again, Power Point is used to display the objectives and procedures of the lesson. After the lesson, the teacher points out the challenges of trying to teach to such a large class. She is also frustrated by the low pay teachers receive and struggles to find time to plan lessons. Although she teaches in the morning session, she often finds herself at the school until 5:00 PM.

12. Bookstore – This photo shows the "Test Prep" section at a local bookstore. All of these books provide assistance to youngsters preparing to take exams. These include PSEL, A Levels, O Levels, and many National Exams.

13. Teachers with Cane – These two male teachers are responsible for caning students who demonstrate severe behaviors such as smoking or fighting. Only male teachers can execute a caning and only male students can receive a caning. When a student is caned, another teacher must be present.

Malaysia

Malaysia consists of two regions, Peninsular Malaysia and Malaysian Borneo. Peninsular Malaysia is located just south of Thailand, reaching through the South China Sea towards the islands of Indonesia. Malaysian Borneo covers the northern half of Borneo and is blanketed with dense jungles. Both regions lie only a few degrees north of the Equator and therefore experience a tropical climate year round.

Prior to World War II, Malaysia, Singapore and Borneo were all joined to form one British colony. Malaysia's earliest history can be traced back 40,000 years ago when cave men left their mark in the caves of Sarawak. Since then, Malaysia has been ruled by many people. These include Chinese, Portuguese, Dutch, Indian and British. During the early 1900's, Malaysia produced 40% of the world's rubber and 60% of its tin. Large numbers of Chinese and Indians immigrated into Malaysia at this time, eventually outnumbering the native Malay people.

WWII put a sudden halt to Malaysia's growing economy. Although the ruling British were confident they could hold off the Japanese, they failed. The Japanese quickly occupied Malaysia, Borneo and Singapore. After the Japanese surrendered in 1945, a race torn Malaysia returned to British rule. Due to the increase of the Chinese influence, native Malays were granted special privileges that were denied to non-native inhabitants such as Indians and Chinese. These privileges are still recognized today.

In 1963, Malaysia joined with Singapore and Borneo to create the Federation of Malaysia. No longer were they British colonies. After only two years, Singapore and Malaysia separated to become two separate nations. Although there were many struggles between the two regions, it was Singapore's refusal to recognize the special privileges of Malays that led to this separation.

Soon after its independence, Malaysia's economy rapidly grew. Many credit Malaysia's success to Dr. Datuk Seri Mahathir Mohamed, the country's prime minister since 1981. Currently, Malaysia is still trying to recover from a recession that began in 1997. Although Mahatihir vows to stimulate the economy, Deputy Prime Minister Anwar Ibrahim blames Mahatihir for the recession. To date, there are still heated words and allegations between the Prime Minister and his Deputy.

(Resume slide show)

14. Petronas Towers – The Petronas Towers are located in Kuala Lumpur, and stand 1,483 tall (88 stories). At a cost of $1.6 billion, these steel and concrete towers were

completed in 1998.Until 1998, the world's tallest skyscraper had always been in the United States. But that year, Malaysia's Petronas Towers laid claim to this distinction. Although the towers are 33 feet higher than the Sears Tower in Chicago, there are some points to argue. The highest occupied floor in the Sears Tower is actually 200 feet higher than the top floor of the Petronas Towers, and its antennae stretch higher still. The reason the Petronas Towers are considered to be taller is because the Council on Tall Buildings and Urban Habitat state that antennae do not count for height, but spires do. Although spires do not contain floors, they are counted in the world's tallest building race because they simply look nicer.

The Petronas Towers seem to symbolize Malaysia's growing prosperity and diverse cultures. The towers contain more than eight million square feet of shopping and entertainment facilities, underground parking for 4,500 cars, a petroleum museum, a symphony hall, a mosque, and a multimedia conference center. Each tower's floor plan forms an eight-pointed star, a design inspired by traditional Malaysian Islamic patterns.

Education in Malaysia

Like Singapore, Malaysia's educational system is a nationalized system controlled by the Ministry of Education. Their education system is quite comparable to the British system. Children attend kindergarten, primary school and secondary school. If they qualify, they may continue their education at a university.

Instruction is in the national language, Bahasa Malaysia. In addition to learning Bahasa Malaysia, students are also required to take courses in English and their mother tongue language. For example, a Chinese student would be taught core subjects in Bahasa Malaysia while also taking one English course and one Chinese course.

Like many Asian schools, exams play a large role in a student's educational career. Students are given national exams at all levels of schooling.

(Resume slide show)

15. Zainab Primary School – Our visit to Zainab Primary School in Kota Baru was brief but spectacular! The younger children entertained us with traditional songs and dance while the older children served as our own personal escorts throughout the day. We toured the school and were able to drop in on some classes. We were each given a large envelope full of student letters in hopes that would have our own American students write back to their students. Currently, my school is participating in this pen pal exchange.

16. Principal of S.M.Kebangsaan Zainab Secondary School – The Principal gave us a warm welcome to her school and provided each of us with a faculty member to escort us around the school.

17. Choral Reading – Secondary students from S.M. Kebangsaan Zainab perform a choral read for our group. Most schools have a Choral Reading team in which members write and recite verses in English. While speaking, they alter their tone, volume, pronunciation, and expression to entertain the audience. Teams will often compete against other schools.

18. Traditional Chinese Wedding – Secondary students from S.M. Kebangsaan Zainab re-enact a traditional Chinese wedding. Both the bride and groom wear bright colors, usually blue or green. Long ago, a Chinese wedding would last 12 days. Gifts are laid out before the bride and groom for all to see as guests give their blessings to the couple one by one. In return, the couple presents their guests with an egg, which is a sign of fertility and good fortune.

19. Traditional India Dance – These secondary students perform a traditional Indian dance. Malaysia takes great pride in its diverse cultures and recognizes the three main races: Malay, Chinese and Indian.

20. Students – Three students take time to pose with me during a computer class. These girls wear head coverings because they are Muslim. Their school is located in Kota Bharu, which is an Islamic state. This state is governed by Islamic law and therefore states that all Muslim women must be covered. There are also no alcoholic beverages sold throughout the state.

21. Girls in Library – These girls are studying in the Library. Their libraries tend to be much smaller than those in American schools. Libraries also tend to be quite regulated in the type of books they hold. There are no "coming of age books" and I did not find much classic literature. Most of the books were reference books.

22. Bukit Nanas Primary School (1) – This primary school was located in Kuala Lumpur. Although instruction is delivered in the Bahasa Malay, every Tuesday is "English Day". On this day, students and faculty are encouraged to speak in English. One teacher I spoke with discussed her frustration with the increasingly poor use of the English language. Although students are required to take English classes, they are not proficient enough to use the language outside of the school setting.

23. Faculty of Bukit Nanas Primary School – Because this school is located in KL, women are not required by law to wear head coverings. However, within the Muslim population, there is growing pressure for women to wear head coverings in public.

24. English Lesson – While at Bukit Nanas Primary, one of their English teachers asked me if I would like to teach an English lesson. I gladly accepted the offer and began teaching the fourth graders playground songs that my own students sing in America.

To my surprise, many of the Malaysian students already knew the songs. This made me realize how similar our children really are.

25. Eating Lunch – These primary students enjoy eating lunch together. Students can be seen eating with their hands, chopsticks or silverware.

26. "Shhhhh" – As students wait in line to be dismissed from lunch, this girl is showing how quiet she can be.

27. Skrang School – The Skrang Primary School is located in Sarawak. This young girl is performing a traditional Iban dance as faculty members play music in the background. Notice the bright weaving of her skirt and the silver jewelry adorning her head. The Iban people use dance as a means to convey stories and pay respect to their gods.

28. Leaving Skrang – The Skrang School was very different than our other school visits. The school is located in rural Borneo and enrolls students from surrounding tribes. Because the tribes are located so far away, students live in housing units behind the school. Students are responsible for washing their own clothes and helping to prepare the meals. Although the school was in need of renovation and they lacked supplies, the students were very happy. As the photo indicates, they were quite excited about our visit.

29. Iban Elder With Rooster – Cockfighting is a common practice throughout the tribes of Borneo. Prized roosters are kept tethered inside of the long house.

30. Close – Up of Iban Elder – Historically, Iban tribes were easily recognized by their stretched ear lobes. Today this is no longer a common practice. In fact, some women have even had plastic surgery to sew their ears back to their original position.

31. Young Iban With Rooster –The opponent, a young tribal member, brings his rooster to fight.

32. Close-Up of Rooster – Iban warriors often had tattoos and wore arm and leg bands as a sign of bravery. In the days of head hunting, a warrior would get a tattoo on his hand for every head he had taken. This warrior is also wearing beads around his neck. Beads play a very important role in the Iban tribes and are passed down from generation to generation.

33. Cockfight – A traditional cockfight would require the roosters to wear razor blades on their claws and the cocks would fight until death. The winning cock is the champion and once it has healed, it would fight again. The dead rooster is seen as a sacrifice and is eaten by the tribe.
34. Blowpipe Practice – An elder teaches us how to shoot a blowpipe. The arrow tips are dipped in poison and then loaded into the long pipe. A sudden burst of air shoots the darts out into unsuspecting prey.

Religions of Malaysia

35. Hindu Temple – These deities are in the Sri Mahamariamman Temple located in Chinatown of Kuala Lumpur. It is a Hindu temple dating back to 1873. Hindu temples are always built in a square formation. Extremely complex rules based on astrology, astronomy, numerology and religious law determine the design and placement of each temple. Hindus worship many gods and participate in a variety of rituals and beliefs.

36. Procession to Batu Caves – A large population of Hindus still participate in the Thaipusam Festival held every year in January and February. This celebration honors the creation of Shiva's youngest son Subramaniam and his victory over evil forces. Up to one million devotees and curious on-lookers participate in the six-mile procession from Sri Mahamariamman Temple in KL to the Batu Caves.

37. Vel Kavadi Carrier – These worshippers are supporting a giant cage of spikes that pierce the carrier. The cages are decorated with pictures of deities, flowers and peacock feathers. They too endure the long procession, including the final climb of 272 steps up the Batu Caves to the main temple.

38. Trance Dance – This man is preparing to enter a trance through meditation. One month before the festival, devotees eat a vegetarian diet. Believers say that once in this enlightened state, you can feel no pain. It is recommended that only the truly faithful should attempt the ritual.

39. Kavadi – Some devotees, known as kavadi carriers, appear to engage in masochistic acts as fulfillment for answered prayers. Many carry offerings of pots of milk that are connected to the skin with hooks.

40. Piercing Cheek – Another kavadi carriers pierces his cheek with a steel rod while others will pierce tongues with skewers and tridents.

41. Chinese Religion – While some Malaysian Chinese are Muslim or Christian, many practice a hybrid of Buddhism, Confucianism and Taoism. Buddhism preaches of the afterlife while Confucianism plays a role in the moral aspects of life while and Taoism teaches people to maintain harmony with nature.

42. Buddhist Temple in Cave – This temple is located inside of a cave. In the far left corner you can see enormous incense sticks that stand 10 feet tall. Chinese religion is polytheistic.

43. Buddhist Temple – This man is preparing flowers as an offering to his deceased relatives. Food is also offered to the spirits of the deceased. For good fortune, some

worshippers burn prayers that are written on paper. Buddhists believe that the living are responsible for protecting and serving their deceased ancestors. The deceased must be kept happy because they have the power to punish or grant favors to those in the living world. This is why worshippers will sometimes burn money in hopes that it will appease those in the after world.

44. Islamic Mosque – Although many mosques are examples of archetectural beauty, their main function is to provide a large open space for communal prayer. On Fridays, the community will gather at the main mosque (masjid jamek) to join in prayer. To accommodate the five daily prayer times, worshippers pray in their homes or at local mosques during the week.

45. View Inside Mosque – Usually it is the men who gather at the mosque on Friday afternoons. The Friday prayers last from noon until 2:30 PM. Worshippers always face Mecca during prayers. Many public establishments, such as malls and airports, will have prayer rooms to accommodate prayer times.

46. Tudong (Head Covering) – While visiting mosques, it is important to adhere to their customs. Some mosques will not allow women to visit and prayer times are off limits to sightseers. If women are allowed in, they will usually have to wear a head covering (Tudong) and have legs and arms covered. Never walk in front of a praying person and a non-Muslim should never touch the Quran.

Cultural Learning Experiences

Throughout the Fulbright Program, participants were provided with hands on opportunities to learn about the culture of Malaysia. In addition to attending lectures, we were required to engage in activities that reflected the everyday lives of Malaysians.

47. Traditional Malay Dance – Many of our lectures engaged us in traditional activities such as learning this Malaysian dance routine. During this session we also learned how to tie sarongs.

48. Cultural Immersion – In order to truly understand any culture, you must do as they do. Eating plays a large role in the culture of Malaysia and therefore became in integral component of the Fulbright Program. Often, we ate local cuisine in local establishments such as this restaurant located in Little India.

49. Bound Feet – Although our schedule was pretty well planned out, there was some time for our own exploration. On this free day, a friend and I wondered the streets of Malacca on our own. We discovered a shop that specialized in making traditional shoes for bound feet. At one time, the Chinese believed extremely small feet were considered beautiful for women. At a very early age, Chinese girls would begin tightly wrapping their feet in an attempt to stop the growth of their feet. The results were deformed feet that made it painful to walk. This practice is no longer practiced in China and the bound shoes serve as a relic of the past.

50. Batik Making – One daring school offered to teach our group how to make batiks. Although batiks began in Indonesia, Malaysia has transformed it into an art. Kelantan and Penang are known for their beautiful batiks. We made our batiks by first using a pencil to trace a pattern onto white silk fabric. We then used wax to retrace the pencil lines. Next, we hand painted the fabric with dye and then boiled the cloth so the wax would burn off.

51. Weaving – Along with batiks, weaving is another specialty of Malaysia. Kelantan (a northern state) is known for its ornate weavings called kain songket. This is a hand woven fabric with gold and silver threads through the material. The particular weaving in this slide is done by an Iban woman.

52. Rubber Tapping – During the early 1900's, Malaysia depended on its rubber industry as a leading source of income. Although rubber is no longer Malaysia's number one export, rubber plantations are still evident throughout the country.

53. Elephant Crossing – Our travels through the countryside provided us with real life situations. On a trip across northern Malaysia, we were keeping our eyes out for wondering elephants.

54. Toilets – Although many modern establishments have western style toilets, you can still find Asian style "squatting toilets" around.

55. Perentian Island – We spent a weekend on Perentian Island which is off the Northwestern coast of Malaysia. We had the opportunity to snorkel and relax in the tropics.

56. Bako National Park – Bako National Park in located in Sarawak in Borneo. The park is home to Mangrove Trees, which are the only food source for the endangered Proboscis monkeys. As we hiked through the jungle, we were fortunate to see some of these monkeys swinging in the tree tops.

57. Monkey and Baby – A macaque monkey protects its young. Macaque monkeys are the most common monkey in Malaysia and can often become a nuisance.

58. Monkey Close Up – Macaques line the stairs of the Batu Caves, begging tourists for peanuts. In the temple of the top of the cave, you will find the monkeys stealing the sacred coconuts from the gods. It is not recommended that you feed the monkeys as they can become violent and unpredictable.

59. Orangutan Preserve – While in Borneo, we had the opportunity to visit an Orangutan Preserve. The preserve was established to provide a controlled environment for wild, at-risk orangutans. It is a place where orangutans are free to come and go, knowing there will always be food. Borneo is home to the declining number of orangutans.

60. National Zoo – Dr. Vallayan Subramaniam, Veterinarian and Head of the National Zoo in KL, gave us a tour of the zoo hospital. This is a photo of Bell, a 2 month old Orangutan.

61. Holding Bell – I had the opportunity to hold the baby Orangutan.

Faces of Malaysia

Currently, Malaysia's population is 21.38 million, but the government has created a national development plan to achieve a population of 70 million by 2020. Approximately 85% of the population live in peninsular Malaysia while 15% live in the Borneo region in Sarawak and Sabah. Malaysia is known for its many diverse ethnicities. The three main races in Malaysia are Malay, Chinese and Indian.

In the peninsula, Malays account for 55% of the population and a majority of them are Muslim. Because Malays are the native people, they receive special privileges such as reduced housing and car buying costs. Due to the lack of a cohesive opposition party, Malays tend to dominate the politics of Malaysia.

The Chinese comprise about 30% of the population and speak a variety of Chinese dialects. The Chinese are typically responsible for controlling the economy and are usually merchants or business people.

The Indians account for 10% of the population and immigrated to Malaysia as indentured servants of the British. They are still seen as the laboring class.

62. Indian Family – Here is an India woman with her three children visiting the temple in Batu Caves. The white substance on their face is to protect them from evil. This is usually worn when visiting a Hindu temple. Traditionally, this powder came from dried cow dung because the cow is considered Holy in Hinduism.

63. Baby With Cooling Powder – This Chinese baby is wearing a different type of white powder. This powder is a type of cooling powder that helps to cool the skin in this tropical climate.

64. Fortune Teller – For some spare change, this man in Little India calls on his parrot to tell your fortune. When he lifts the cage door open, the parrot will step out and choose a card with his beak. The man takes the card from the bird's mouth and reads you your fortune.

65. Textile Dyer – This man is a worker at a textile design factory in Kalantan. He dyes the fabrics used in batiks and block printing.

66. Family on Motorbike – Instead of taking the school bus, this father puts his son on the back of the bike and his daughter on the front. Notice that the boy is wearing a helmet. The girl is not wearing a helmet, only her Tudong.

67. Little Girl – Curiosity brings this little girl to the door. She has probably never seen Americans so close before.

68. Wet Market Beggars – These two beggars, one blind, sing for market goers in hopes of getting money. There are very limited social welfare programs in Malaysia.

69. Iban Man – An Iban man stands in the doorway of the longhouse displaying the tattoo on his throat.

70. Harmonica Man – This man plays the harmonica for sightseers in Melacca.

71. Rest Stop Vendor – Women sell produce at a rest stop.

72. Happy Beggar – A beggar begs for money at a Buddhist Temple.

Conclusion of Program

This concludes the slide show. As you can see, Malaysia and Singapore are lands filled with diversity. I consider myself privileged to have had the opportunity to explore their culture and meet their people. Although I found many of their beliefs to be different than my own, I was more amazed at what we had in common.

For more information on this program and other academic programs, please contact:

Office of Academic Exchange Programs
Bureau of Educational and Cultural Affairs
U.S. Department of State, SA-44
301 4th Street, S.W., Room 234
Washington, D.C. 20547
Phone: 202-619-4360
Fax: 202-401-5914
www.ed.gov/offices/OPE/HEP/iegps/sap.html

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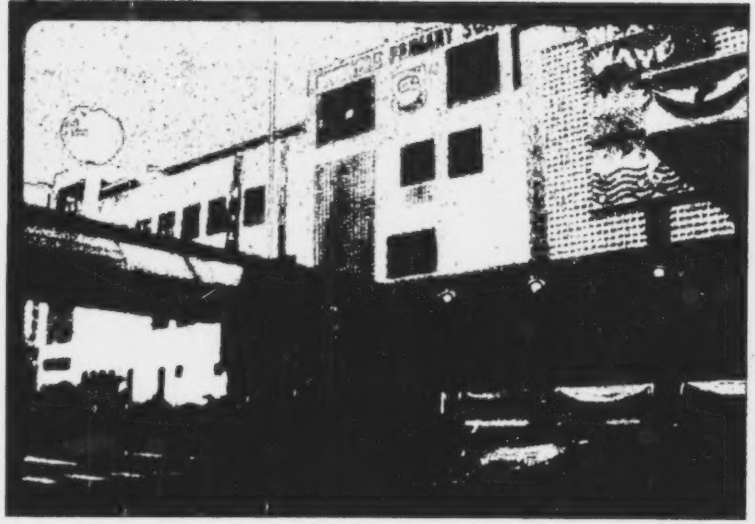

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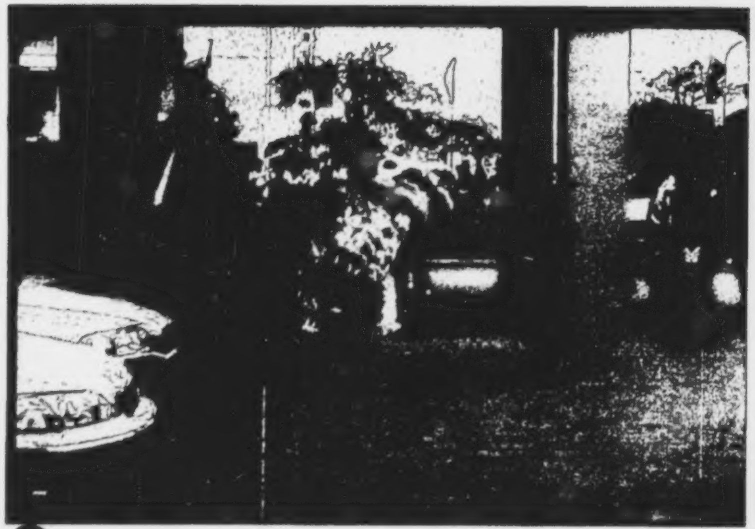

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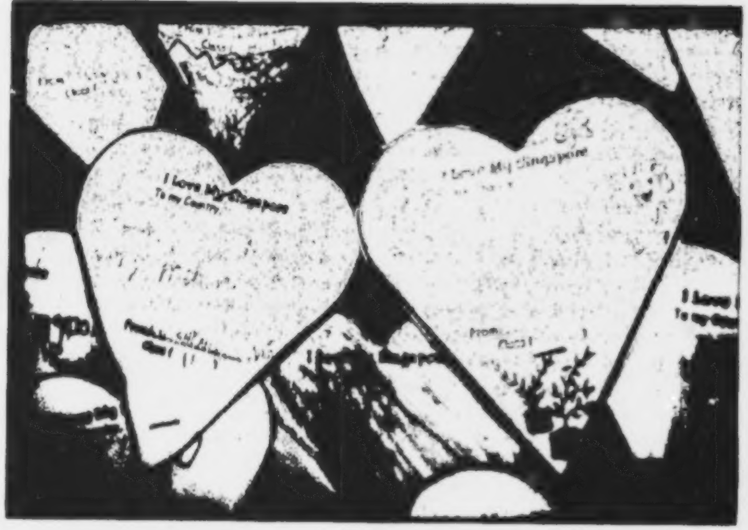
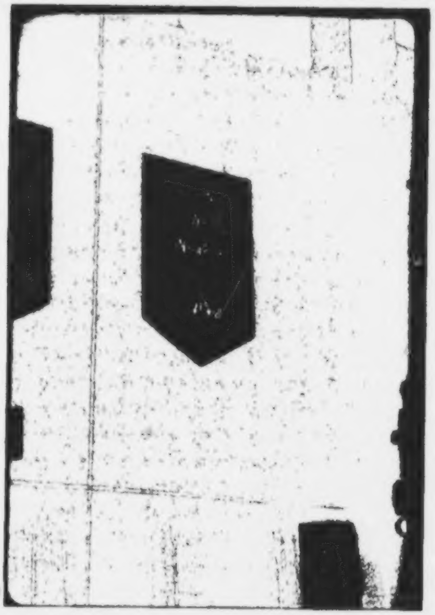


I Love My Singapore
To my Country,
I Love My Singapore
From



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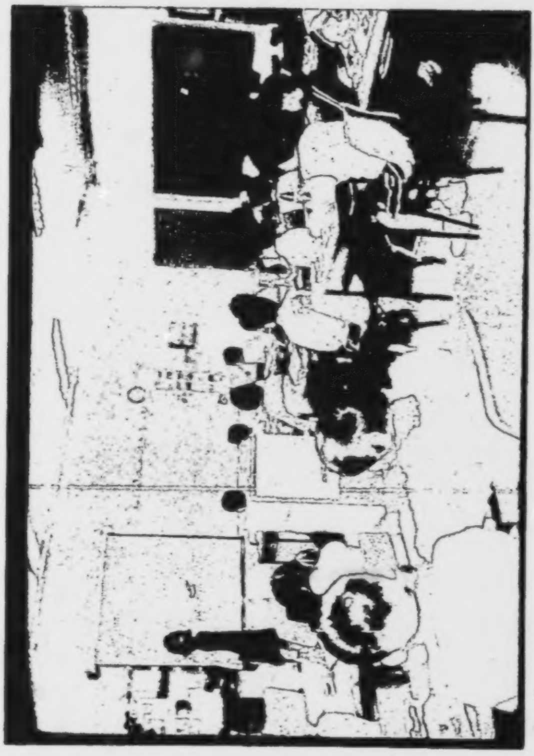

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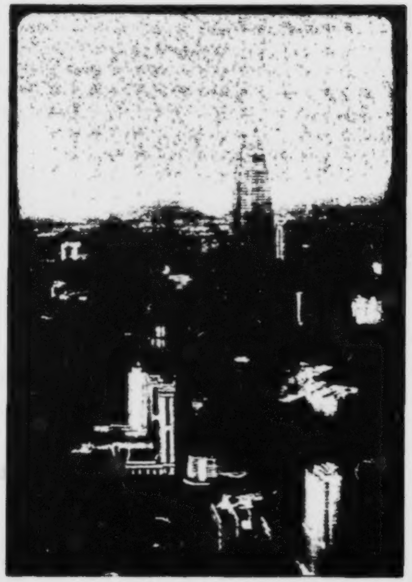

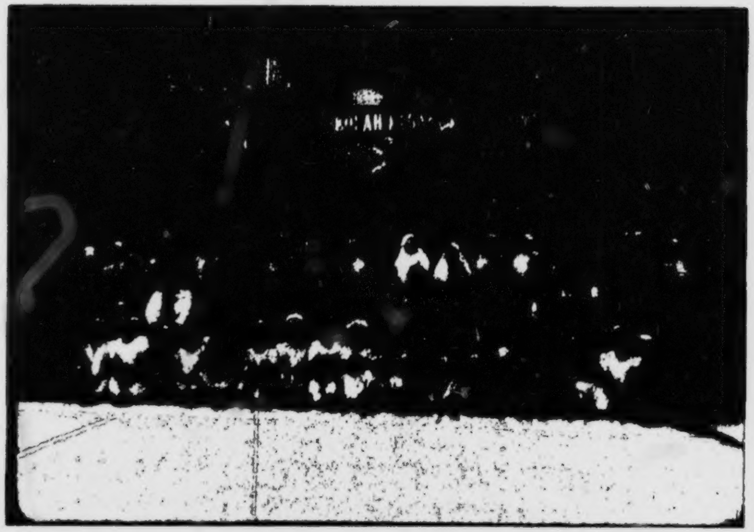

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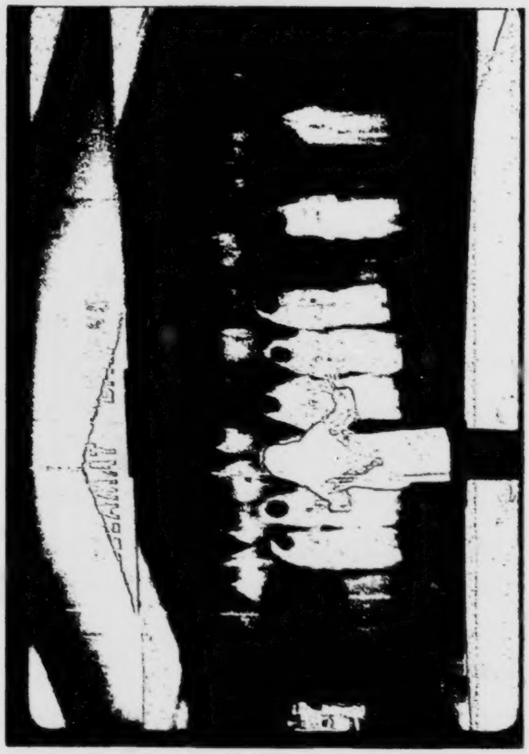

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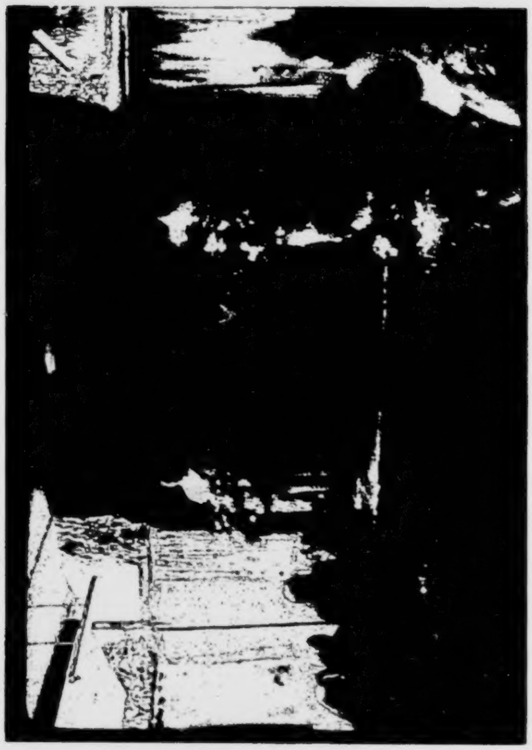

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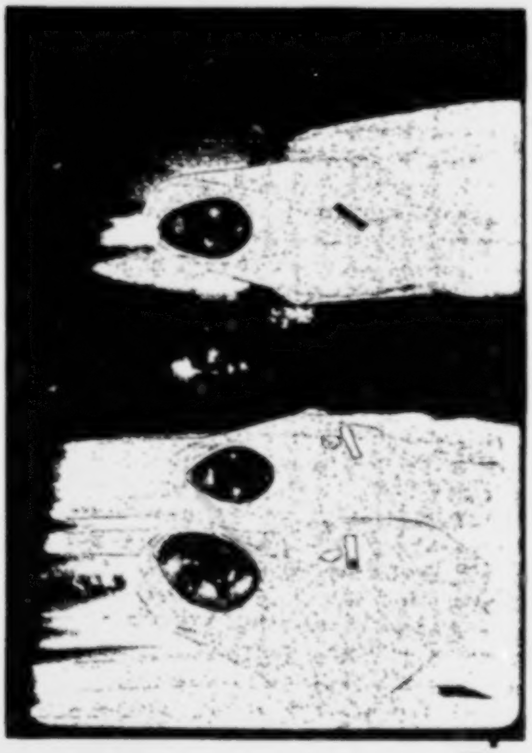

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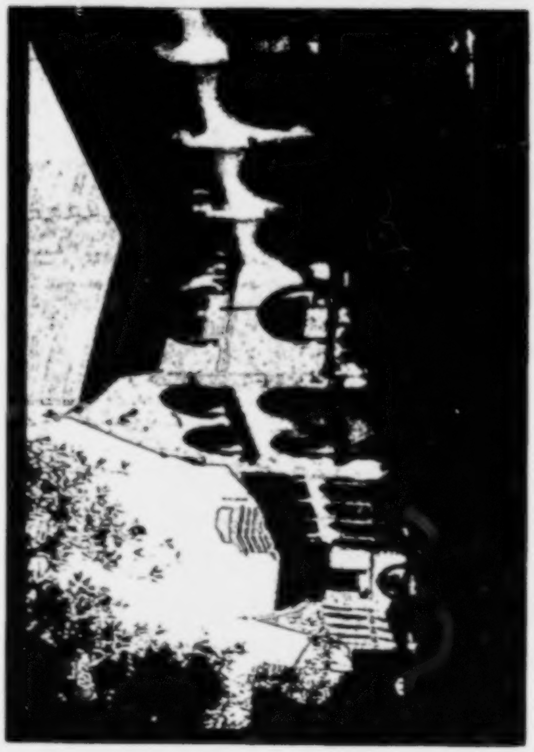

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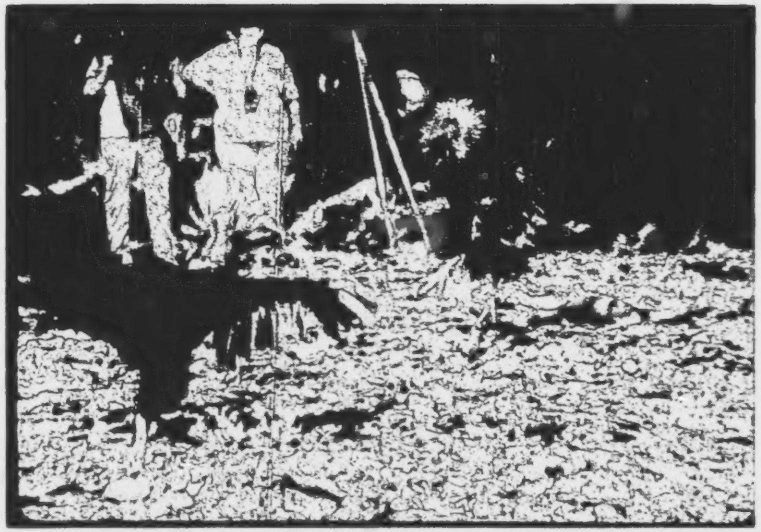

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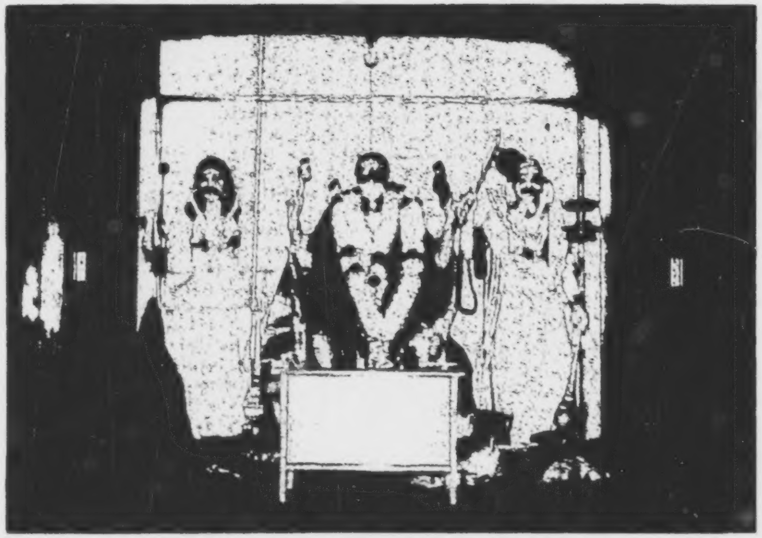

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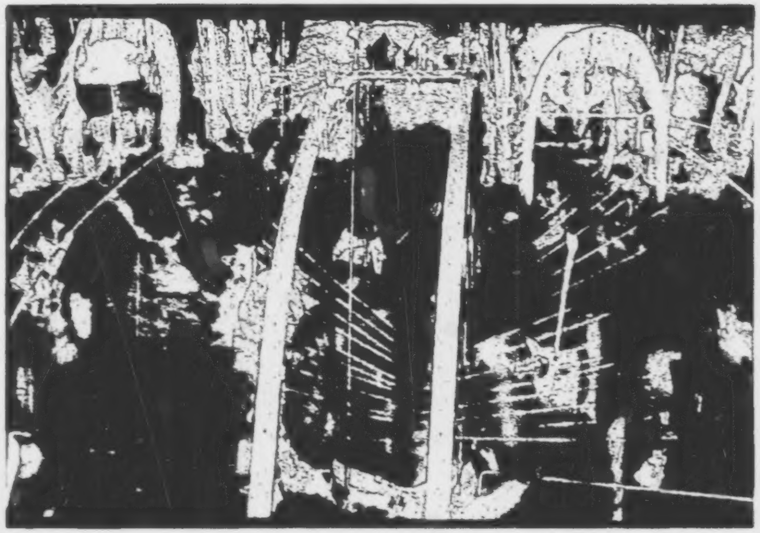

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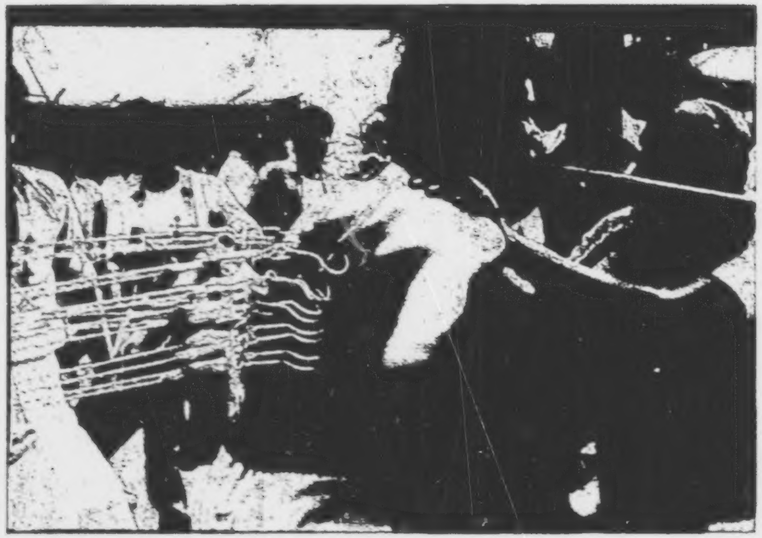

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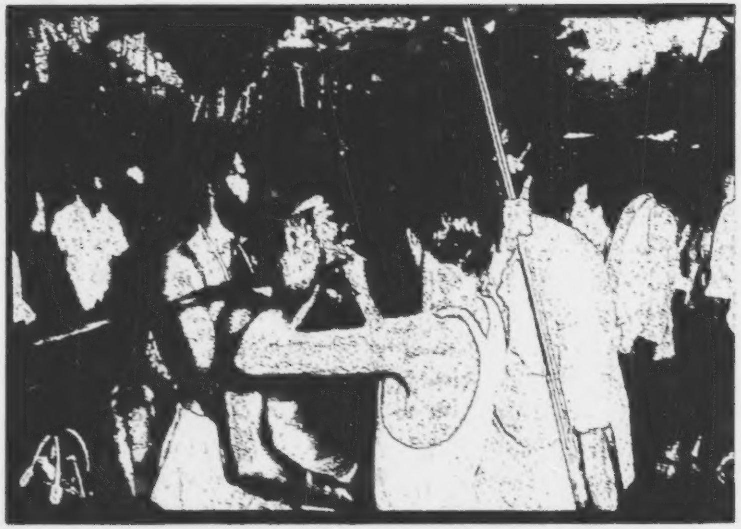

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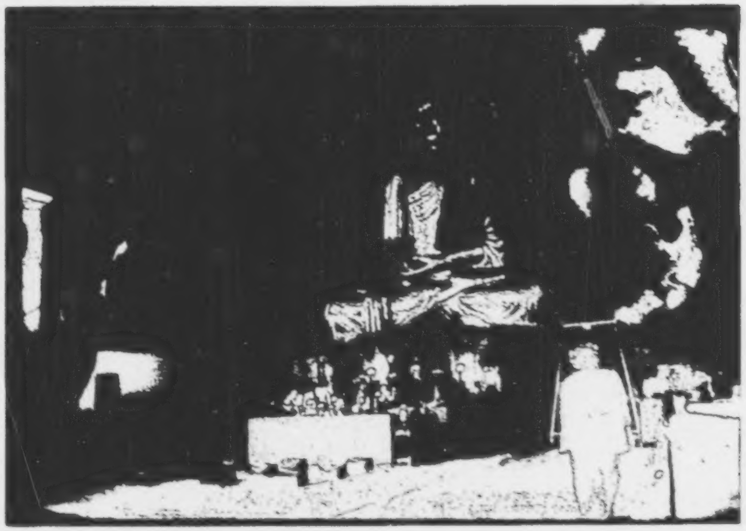

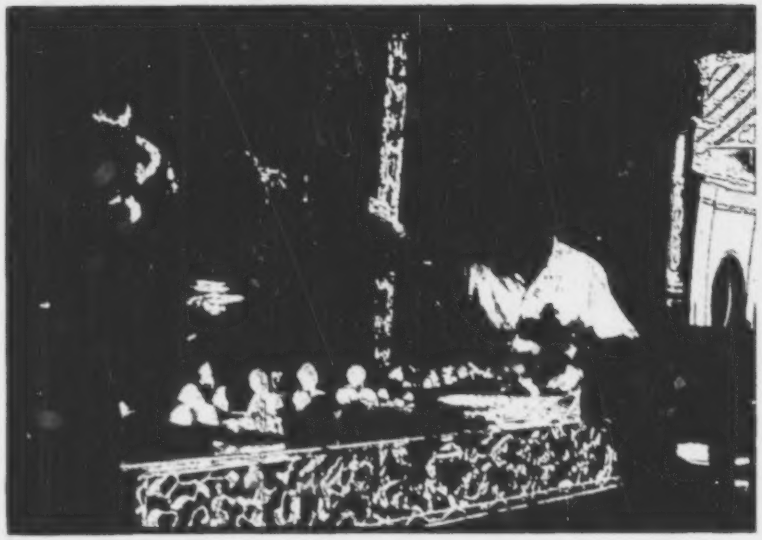

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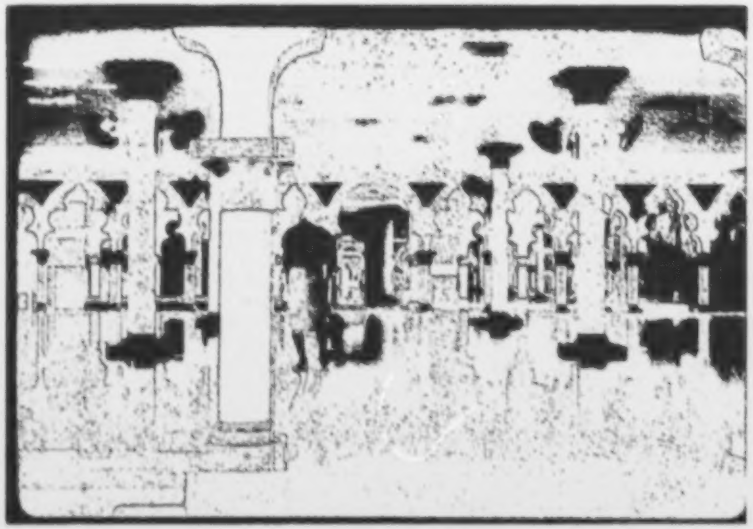

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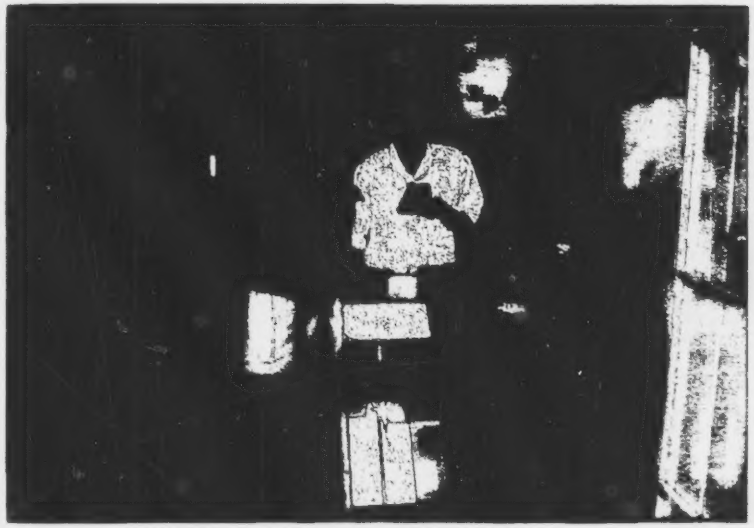

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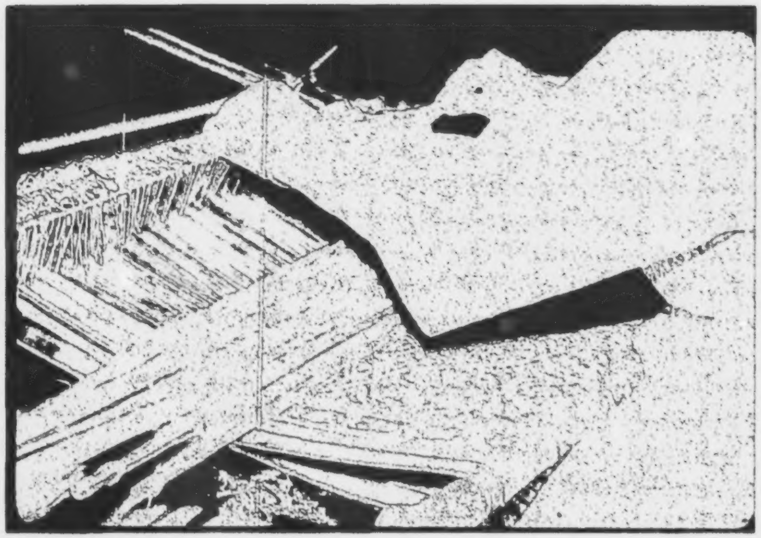

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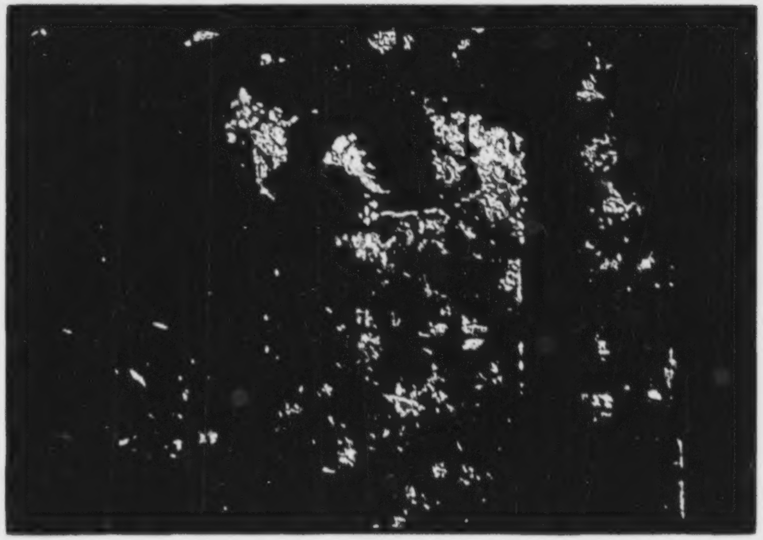

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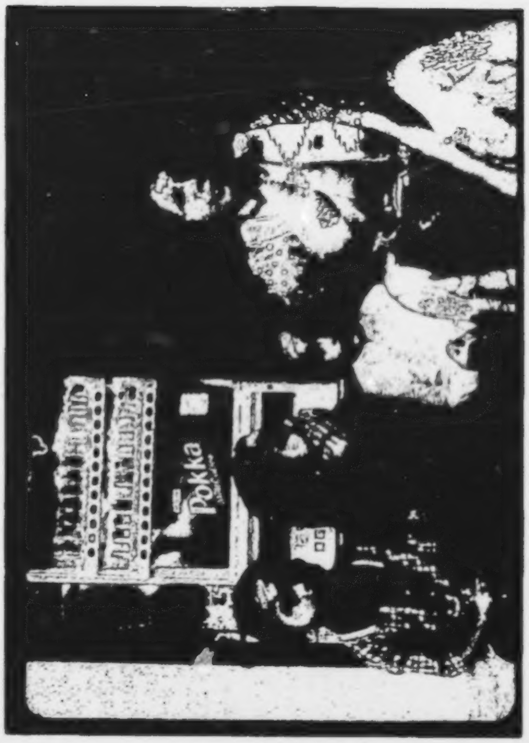

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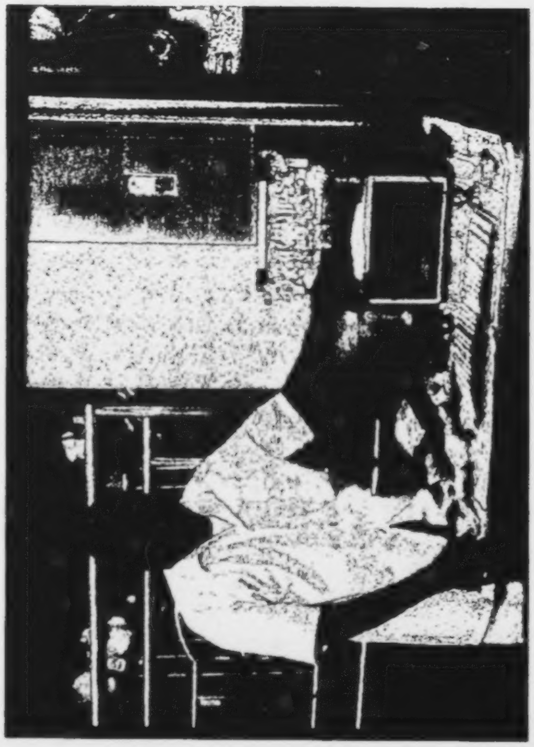

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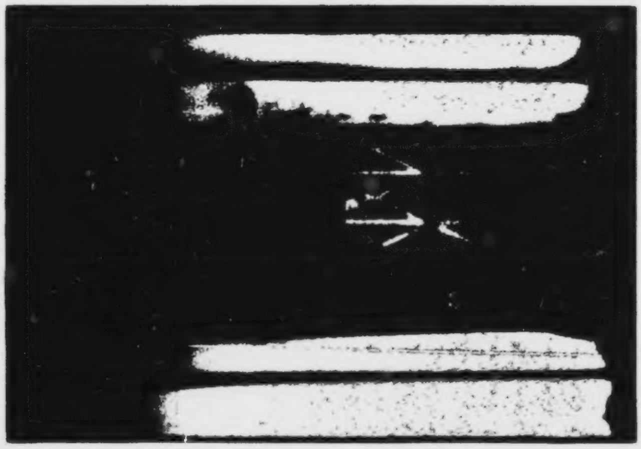

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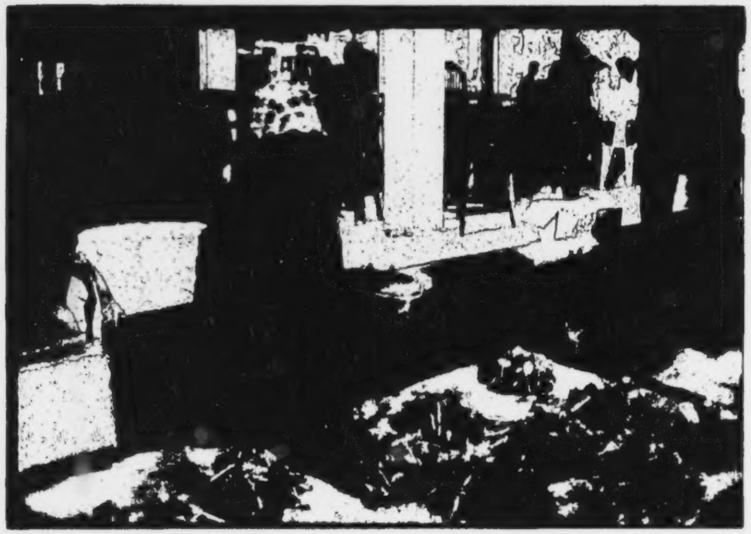

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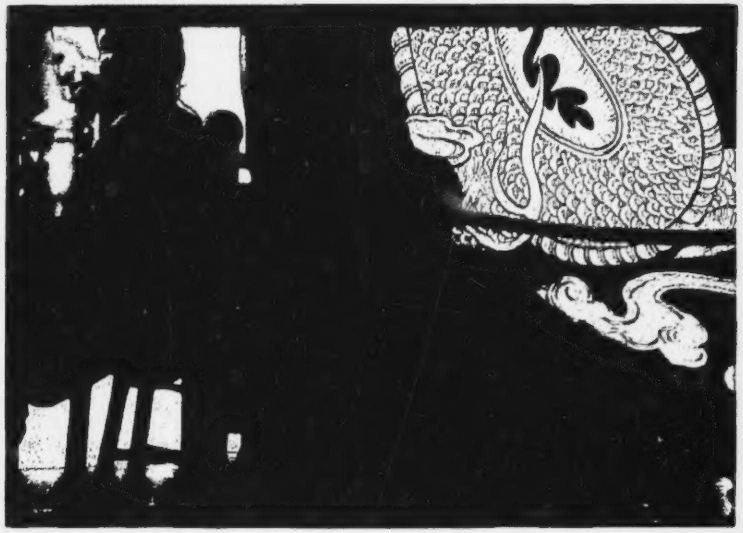


72.

CONTINUING EDUCATION PROFILE

PARALLEL PATHS

BY CORY THORNTON '99

STEINBACHER (LEFT) IN MALAYSIA; DAYLOR ON CAMPUS PRIOR TO TEACHING A CLASS

Christina Steinbacher '97, M'00 and **Sandra Daylor '94, M'02** have more than a few things in common. Both graduated from Lebanon Valley College with a bachelor of science in elementary education and, as current and former students in LVC's Master of Science Education program, they have entered the workforce as dedicated and talented teachers. They both share a passion for travel and learning experiences that expand their own understanding of the world around them.

They also both happen to be Fulbright Scholars, who have combined their desire to teach, learn and explore the world into a professionally enhancing experience abroad.

Steinbacher and Daylor each traveled to Japan through the Fulbright Program, studying the structure of Japanese elementary schools. Steinbacher has continued her journey and taken the step abroad a second time, spending two months in Malaysia.

"There are two things I am very passionate about," said Steinbacher, who currently teaches at Union Canal Elementary in Lebanon, Pa. "Teaching and traveling. I do not have the money to just travel, and after a late night of searching for programs that would allow me to combine the two, I found the Fulbright Program.

"I was especially drawn to the cross-cultural aspect that would allow me to reveal the greater world to myself and ultimately to my students." The potential effects and influence of her experience were immediately demonstrated when she returned home.

As part of the program, Fulbright Scholars compensate for their expenses abroad by sharing their experience on the home front in what is called a "Follow-on Plan." As part of her plan, Steinbacher gave presentations and slide shows about her visit to Japan.

Her first convert to the experience turned out to be Daylor who, motivated by the chance to see educational systems around the world, pursued her own Fulbright Award and eventually a trip to Japan.

"It expanded my teaching by allowing me to serve as an ambassador for the United States," said Daylor, a third grade teacher at the Milton Hershey School in Hershey, Pa. "Professionally it widened my perspective, and that perspective goes straight into my classroom."

Educational travel is certainly not new to these two scholars. Steinbacher spent a semester during her junior year in England as part of LVC's study abroad program. Daylor, who originally hails from Puerto Rico, made her first trip abroad when she came to the United States in 1988, where she studied math at the University of Maryland.

"I had a very good English teacher in high school," noted Daylor. "Ever since then, I have wanted to be teaching and helping kids. Lebanon Valley College has provided me with a really solid foundation to branch off into my teaching."

Steinbacher echoes this as she remembers some of the biggest influences she encountered while studying at LVC. "I really give **Dr. (Susan) Atkinson** credit for her energy and enthusiasm for education. **Kathy Blough** (former adjunct) also stands out from my experience. She made me realize the benefit of constructive learning and helping kids seek their own answers."

CORY THORNTON '99 IS A GRADUATE ASSISTANT AT SHIPPENSBURG UNIVERSITY WHERE HE IS PURSUING A MASTER'S DEGREE IN COMMUNICATIONS.

The Role and Status of the English Language in Multiethnic/Multilingual Malaysia

Yvonne St. Hill

Teacher
Spingarn Senior High School
Washington, DC

SUMMARY OF CURRICULUM PROJECT

This paper traces the role and status of the English language in Malaysia from the 18th century to the present. It is divided into ten sections:

SECTION 1: The geography of Malaysia.

SECTION 2: The history of Malaysia from 1500's to the present.

SECTION 3: The peoples of Malaysia.

SECTION 4: The languages and dialects of Multilingual Malaysia.

SECTION 5: The role and status of the English language in the Education of Multiethnic/Multilingual Malaysia from the 18th century - present.

SECTION 6: The role & status of the English language from the writings of Malaysian educators/Ministry of Education Document

SECTION 7: The contemporary role and status of the English language through (1) interviews (2) observations (3) excerpts from newspapers (4) an advertisement and (5) an education report, "Step to Better English"

SECTION 8: The role and status of the English language based on the author's findings.

SECTION 9: The standards-based lesson plans/word list.

SECTION 10: Suggested classroom activities.

INTRODUCTION

The role and status of English in multiethnic/multilingual Malaysia is the focus of the author's curriculum project, following an intensive six week (6/29 - 8/13/01) Fulbright Study Abroad Program.

Malaysia is a multiethnic/multilingual country, which evolved into four dominant racial/ethnic groups through the movement and settlement of peoples from Malay, India, China, some Arab, and European countries.
The four dominant racial groups are: Malays, Chinese, Indians, and Eurasians.

The Malays are mostly descendants of Malay from Indonesia; this group also includes the indigenous peoples. The largest groups of these indigenous peoples are the Orang Asli, Orang Ulu, and Iban.

The Indians of Malaysia are descendants from India, mainly from South India. The Indians migrated to Malaysia in two different periods of time. At first, they came to Malaysia as traders, and later they came as indentured laborers to work on the rubber plantations.

The Chinese are descendants from China, mainly from the southern provinces of China. The Chinese also migrated to Malaysia in two different periods of time. At first, they came to Malaysia as traders, merchants, and industrialists, and later they came as indentured laborers to work in the tin mines.

The Eurasians are children and descendants of European and Asian mixed parentage. Many of the early Europeans came as part of the occupying powers (Portugal, Holland, & England).

Each group continues to preserve its cultural heritage such as religion, festive celebrations, language/dialects, etc. Despite maintaining its language/dialects, each group speaks the English language with varying proficiency levels and usage among group members. It is the author's observation that many Malays and some older Indians/Chinese exhibit very limited proficiency in the English language.

The varying levels of proficiency in the English language among the peoples of Malaysia may be the result of the role and status of the English language, which underwent significant changes from the 18th century to the present. Between the 18th century to 1970, the English language was popular and prestigious. It progressed from a class subject to a medium of instruction in the schools, eventually becoming one of the two official languages up to 1967. Between 1970 to the present, the English language was dropped as the medium of instruction, and relegated to a mandatory school subject as a compulsory second language. (Today the medium of instruction is the national language, Bahasa Malay/ Bahasa Malaysia). In higher education, however, the English language has maintained its high level of importance. It is still used as the medium of instruction in business courses, technical courses, science courses, and international studies.

The author's curiosity in this topic, "The Role and Status of English in Multiethnic /Multilingual Malaysia", stems from ten years of teaching Spanish as a second language to native English speakers. The author teaches at a public high school in Washington, DC, a multiethnic city, of the United States of America. The author is also a World History teacher and serves as the multicultural coordinator of her school.

PURPOSE

The purpose of this curriculum project is five-fold:

(1) to explain the role and the status of the English language, in multiethnic/multilingual Malaysia, covering the period 18th century - to the present.

(2) to deepen the awareness of the importance and prestige of the English language in an Asian country (located in the eastern hemisphere) where English was an official language and is now a compulsory class subject.

(3) to provide personal experiences, readings, lessons, and activities that will empower students and teachers in maintaining a multicultural/multilingual vision of education.

(4) to motivate the teaching and the acquisition of other languages, besides English, with proficiency.

(5) to introduce students to the study of world history through the development of the English language in Malaysia.

SOURCES

A variety of resources are used to ensure concrete, objective and accurate information in developing this curriculum project. These resources are placed into two categories of sources: primary and secondary. Heavy emphasis is placed on the use of primary sources, which include:

▯

newspaper direct quotes / personal accounts of individuals directly involved with the issues relating to the English language, interviews, observations (by listening to conversations among Malaysians), public signs, advertisements, personal letters, and television (listening to Malaysians communicate in the English language).

Less emphasis is placed on the secondary sources, which include:
books written by Malaysian authors and other pertinent excerpts taken from two of the daily newspapers of Malaysia (not direct quotes).

AUDIENCE

The curriculum project is directed to the following audience:

(1)world history students and teachers
(2)world geography students and teachers
(3)world languages students and teachers
(4)English as Second Language students and teachers
(5)bilingual students and teachers

This curriculum project, "The Role and Status of the English Language in Multiethnic/Multilingual Malaysia", uses a cross-curricula approach, involving history, geography, and world languages. ***Teachers*** can use this cross- curricula approach to teach their students how the development of languages is influenced by geographical reasons and historical facts/events. Using this cross-curricula approach, ***teachers*** can also demonstrate how past events are used to help us better understand the contemporary society. ***World*** languages ***teachers*** may be challenged to empower their students to be bilingual and /or multilingual to compete internationally. ***Students of geography and history*** may apply a geographical framework (e.g. The Straits of Malacca in Malaysia) to draw conclusions of how specific historical facts/events in their area happened as a result of geographical reasons.

BACKGROUND INFORMATION

SECTION I

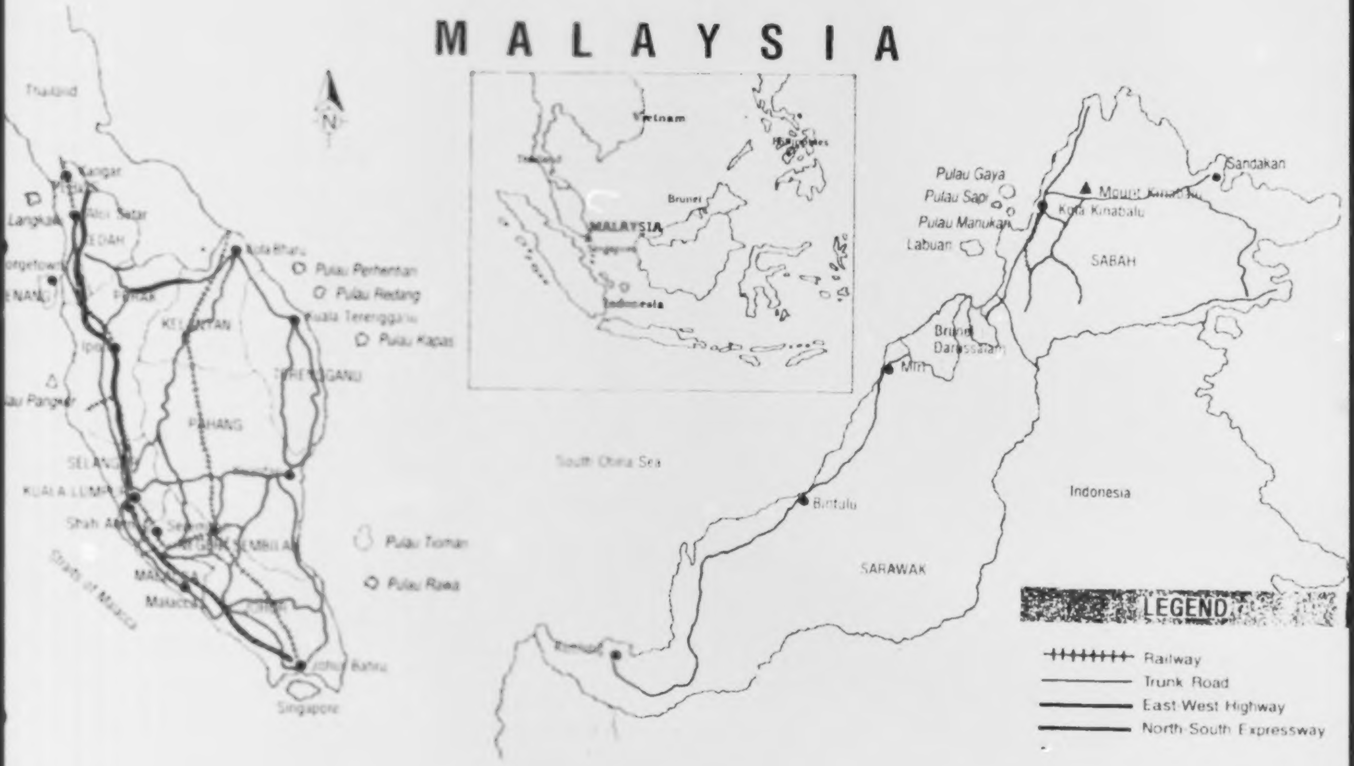
GEOGRAPHY OF MALAYSIA

Malaysia, located in Southeastern Asia, comprises of two areas separated from each other by approximately 400 miles of the South China Sea in the Pacific Ocean. To the west is the Malaysia Peninsular, which borders along the west coast by the Straits of Malacca (Meleka), and extends from the border of Thailand in the north to the island of Singapore in the south. To the east are the states of Sabath and Sarawak, which are located on the northern one-third of island of Borneo. The total area of Malaysia is about 129,000 square miles. The Peninsular Malaysia comprises of nearly 40% of the total land mass.

Malaysia is located above the equator, between one and seven degrees north latitude and between 100 and 119 degrees east longitude. It is located in the tropics, with a tropical climate of warm, humid weather, ranging from 70F (21C) to 90F (32C) in the lowlands and 50F (10C) in the highlands. All year round it is warm and humid with dry and wet periods. The average rainfall in the lowlands is about 100 inches (254 centimeters). Extra rainfall occurs during the North-East Monsoon season from November to January and sometimes even to the month of February. Extra rainfall does occur as much from the South-West Monsoons.

The major natural resources are rubber, tin, palm oil, and timber. Historically, the Straits of Malacca was considered to be a vital natural resource of the Peninsula of Malaysia by many historians and geographers. The Straits of Melaka (Malacca), which forms part of the west coast of Malaysia (see map), was especially important for its location in the early 15th century. It is a shallow body of water flowing the length of the west coast, which is protected from the seasonal monsoons by the island of Sumatra, part of Indonesia. Additionally, the Straits of Melaka is located about midway between India on the west and China on the east. India and China were two vibrant trading partners in teas, and spices. Hence, merchants and explorers saw a location along the Straits as ideal for a seaport. An international seaport of Melaka was built for refueling and trading. This seaport became vital to the distribution of goods in Asia, Northern Africa, and Europe. Consequently, merchants of Malaysia came in close contact with Arabs and other merchants from diverse linguistic and cultural backgrounds, giving way to second (and possibly third) language acquisitions through meaningful transactions and negotiations.

M A L A Y S I A


Thailand
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Pulau Kapas
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SELANGOR
KUALA LUMPUR
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Seremban
NEGERI SEMBILAN
Pulau Tioman
Pulau Rawa
MALACCA
Malacca
JOHOR
Johor Bahru
Singapore
Strait of Malacca
Vietnam
Thailand
Philippines
Brunei
MALAYSIA
Singapore
Indonesia
South China Sea
Pulau Gaya
Pulau Sapi
Pulau Manukan
Labuan
Mount Kinabalu
Kota Kinabalu
Sandakan
SABAH
Brunei Darussalam
Miri
Bintulu
Indonesia
SARAWAK
Kuching
LEGEND
Railway
Trunk Road
East West Highway
North South Expressway

SECTION II

HISTORY OF MALAYSIA FROM 1500's TO THE PRESENT

Malaysia underwent a series of occupying powers: Portuguese, Dutch, British, and Japanese) between 1511 and 1957, the year of Malaysia's independence from England. Each of the four occupying powers, representing a different ethnic group, imposed its culture and language on the Malaysian society. Of the four occupying powers, the British influence has been the most enduring and pervasive, especially its language, English.

The first occupying power in Malaysia was the Portuguese. The Portuguese conquered Melaka and its seaport in 1511. The Melaka Seaport was most appealing to the Portuguese because the seaport was:

- ☐ a vital trading center for Chinese spices and teas and for Indian spices,
- ☐ goods that were of great demand in Europe.
- ☐ a strategically located path of the trading route between China and India, which was, protected from the monsoon winds.

With the takeover of Melaka, the Portuguese gained monopoly of the trading route between Portugal and Melaka by eliminating the Arab traders. The Arab traders supplied Northern Portugal with spices and teas, which they bought from the trading center of Melaka. The elimination of the Arab traders meant the elimination of a major competitor, resulting in the Portuguese realizing the dream of having total control of a direct trading link with the Far Eastern suppliers.

The Portuguese control over Melaka brought with it social/cultural changes, for example, the adaptation of "Papiakistang" a Portuguese Creole language as well as Christianity, namely Catholicism over Islam. The Portuguese culture in Meleka continues to be evident today. In Malaka there are still Portuguese restaurants and cultural shows performed by Portuguese descendants.

In 1850 Portugal was annexed by Spain. Shortly, thereafter, Spain closed the Port of Lisbon, Portugal. The closing of this port meant that the Dutch and English traders were no longer able to use this vital port to get their goods (teas and spices) from the Far East. This port closure impacted negatively on both economiës. The British was now unable to get their supply of teas and spices. They suffered substantial revenue losses, as the British used to impose heavy taxes on the spices and teas sold to the British people and the British (English) colonies of North America.

Both the Dutch and the English were angered by Spain's closure of the Port of Lisbon and they decided to build government sponsored trading companies and establish trading routes for spices and teas in the Far East. The British started their own shipping route from China westward along the Asian coastline, down around the tip of Africa and back to England. The Dutch, on the other hand, developed a trading route, traveling eastward towards Jakarta, Indonesia, using Jakarta as a trading post.

The Dutch, seeking revenge for the closure of the Port of Lisbon, conquered Melaka in 1641 by attacking and destroying Portuguese merchant ships sailing between Portugal and Melaka. The Dutch, having conquered the Port of Melaka, decided to de-emphasize the importance of the port by favoring its already established trading post in Jakarta. This action started the decline of the Port of Melaka, as the vibrant trading activities shifted from the Port of Melaka to the trading post in Jakarta. During the occupation of Melaka, the Dutch exerted a profound influence, leaving Melaka as a historic fishing port, with Dutch buildings, and many well-preserved museums.

In 1786, the Dutch transferred the control of Melaka to the British. At this time, the British had occupied Penang and the Seaport of Penang through a treaty between the British and the Sultan of Kedah (today Penang and Kedah are two of thirteen Malaysian states). In the treaty between the British and the Sultan, the British agreed to provide Penang with military protection against foreign forces in exchange for occupying Penang (Penang today is a known for its tourism and beautiful resort areas along the Straits of Malacca). The Chinese population represents 65% of contemporary Penang. In addition to occupying Penang, the British gained control of the Port of Singapore (during this period Singapore was part of Malaysia), giving the British control of three major ports in Malaysia: Port of Melaka, Port of Singapore, and Port of Penang.

By 1909, the British had expanded its occupation, by gaining Sarawak, Sabath, Kelatan, Terranganu, Kedah, and Perlis, along with the three major seaports (Melaka, Singapore, and Penang) it had already occupied. Therefore, the British were in control of most of Malaysia and the British culture became widespread. The English language, especially, became popular in education and business.

This popularity of the English language was somewhat diminished between 1942 and 1946, with the forced occupation of Malaysia by the Japanese during World War II. Japanese conquered Malaysia because of tropical climate and the availability of highly marketable natural resources, such as coconut oil, palm oil rubber, and tin. The Japanese culture was introduced. Schools began to teach Japanese.

In 1946, following the end of World War II, the British re-occupied and ruled Malaysia once more, creating the Malayan Union, soon to be abolished and replaced by the Federation of Malaya. British ruled ended in 1957. In 1957 the Federation of Malaya became independent, but not until 1963, did the territories of Singapore, North Borneo, and Sarawak joined the Federation. The name of the newly independent country was changed from Federation of Malaya to Malaysia using the new name with the "s" (Malaysian Academic Life). Two years later, Singapore withdrew from the Federation and became an independent and sovereign nation.

Today, Malaysia consists of thirteen (13) states and Kuala Lumpur is its capital. Kuala Lumpur is a vibrant modern city with massive and busy highways, many luxurious hotels (five stars), jewelry stores, mammoth malls, Internet cafes, and many eateries, including American fast food operations (McDonald & Kentucky Fried Chicken Restaurants) and its impressive Petronas Twin Towers (the tallest buildings in the world as of 2001). Currently under construction, is the new federal capital, Putrajaya (similar in concept as Washington, D.C, the federal city & capital city of the United States of America) which is expected to be fully completed by 2006, as per are Malay taxi driver.

Shopping for groceries is very convenient in Kuala Lumpur: there are wet markets with fresh produce, poultry, fish, and meats; there are grocery stores, night markets, and supermarket similar to what you will find in the US Nevertheless, some of the produce grown and sold in Malaysia are different from those grown and sold in the United States. Both countries are located in different climatic zones.

Shopping for already prepared food is just as convenient: there are large restaurants and cafes. Again, the structure and setting are similar to what you will find in the US Some of the restaurants specialize in Indian foods (north/and or South Indian) Malay foods, and Chinese food. Cultural openness of society is most striking. There are many ethnic restaurants Indian, Malay and Chinese. There are various ethnic clothing; the Malays and Indian ladies dress in their ethnic clothing. There are various religious symbolisms: the Hindu Temple, the Mosque, Buddhist Temple, Catholic Churches, etc. There are various mother tongues (dialects) and languages spoken. These spoken languages will be discussed in **Section IV**

SECTION III

PEOPLES OF MALAYSIA

Malaysia is considered a multiethnic/multilingual nation. As mentioned in Section II, "History of Malaysia", the seaport and trading post of Meleka brought the early traders and merchants from the continents of Europe, Asia, and indirectly from northern Africa. By the late 19th century there was a great influx of immigrant workers (including Arabs, Chinese, & Indians) who decided to remain in Malaysia, making Malaysia their home. These immigrants brought with them, and preserved different aspects of their cultures, including their languages/dialects, passing them on to their children. Today, Malaysia continues to open its door to an increasing number of immigrant workers/exchange students/educators from all parts of the world, including the United States. As mentioned earlier, Malaysia has four major racial groups by population size from the largest to the smallest: Malays, Chinese, Indian, and Eurasians.

Within the racial groups, there is wide ethnic/cultural diversity. The Malays, according to the Malaysian Constitution (*Journal of Asian Pacific Communication, 1995)* are those who speak the Malay language, profess the Muslim religion and habitually lead the Malay way of life. The Malays (sometimes referred to as Bumiputras) also include large groups of indigenous people such as the Orang Asli, Orang Ulu, and the Iban. Some of these indigenous people married to others, especially, the Muslims of different racial groups and they are still considered Malay according to the definition given by the Malaysian Constitution.

The Chinese came from both northern and southern China, but mainly from southern China. From southern China, they came from the provinces of Hokkeins, Teochews, Cantonese, and Hainansese. The Indians came also from northern and southern India, mainly from southern India and other areas of the subcontinent. The Eurasians are children of European and Asian parentage, Filippinos, Thais, Portuguese, English, French, Dutch, Australians, and New Zealanders. Americans and the British are some of the other people that make up Malaysia.

The estimated population of Malaysia in the year of 2001 is 21 million. Of this total, 58 % are Malays, and other Bumiputeras, 32 % are Chinese, 8.2% are Indians and the remainder are the "Other" including Eurasians and other peoples.

SECTION IV

LANGUAGES AND DIALECTS OF MULTILINGUAL MALAYSIA

The national language of Malaysia is Bahasa Malay/Malaysia/Bahasa Melayu/ Malay. It is a mixture of mainly Malay words and other words borrowed from Arabia, Portugal, Holland, England, India, and China. Bahasa Malay was developed to promote national unity, following Malaysia's independence from England in 1957. From 1967 Bahasa Malaysia became the sole official/national language of Malaysia (Anthony Sibert, 1982).

Other languages/dialects spoken in present day Malaysia are: English, Mandarin, Tamil, Telegu, Panjabi, Thai, Iban, Telen, Hindu, French, Japanese, Javanese, Penan, Murut, Bajau, Papiakristang (Portuguese Creole), Penan, Cantonese, Hokkien, Tagalog, Kadazan, Bengali, and many other tribal dialects/languages. The two languages, most widely used as the medium of instruction in primary schools, are Mandarin (Chinese) and Tamil (Indian). In the past, Telegu and Panjabi (Indian dialects) were also used as the medium of instruction. The English language was used as the medium of instruction until the year 1970 and replaced by Bahasa Malaysia. The dropping of the English language as a medium of instruction will be discussed later in **Section V.**

Several of the dialects/languages (mother tongues) mentioned in the paragraph above are now being taught as a subject only at the secondary schools. The Ministry of Education allows a specific mother tongue be taught at a school, if fifteen or more parents of students make such a request at the secondary school level.

SECTION V

THE ROLE OF ENGLISH IN THE EDUCATION OF MULTIETHNIC/MULTILINGUAL MALAYSIA FROM THE 18TH CENTURY - PRESENT

To better understand the current role of English in Malaysia, we must understand the past history of English in Malaysia as well. As historians we must ask ourselves and try to answer the "why", "where", "when", "who", and "how" about the history of the English language in Malaysia. When was the English language first introduced in Malaysia? Why was the English language introduced at the time it did in Malaysia? Who first introduced/reintroduced the English language? How was the English language introduced?

In early 1800's, in Penang, Christian missionaries opened the first English medium schools to all ethnic groups. These schools were located mainly in the cities and the Malay government prohibited these Christian schools from teaching the Muslim Malays, who mainly lived in the rural areas.

In 1850, the first bilingual English-Tamil school was established in Malacca for the Indian children on the plantations. The British regarded these schools as a means towards an end - ***end*** being to keep the plantation workers happy so that they would stay on the plantations. Education of the children in plantation schools would also ensure that children of workers would stay on in the plantations and contribute to the labor pool. It also meant that other potential workers from India could be given an added incentive to come out to plantations (Gaudart 1992, Sidney1927: 203, Furnival 1948:65). English rose to be a prestigious language and consequently it became the preferred language used in communicating among most Tamils with proficiency in English.

In 1870, education became more of a concern to the British. At that time, the British gave financial assistance to all English medium schools operated by the Christian missionaries. For some years, the British limited further development of English medium schools, fearing that a massive move to English medium schools will alienate Malay students from their culture and family.

In 1897, Sir Frank Swettenham, a British official based in Malaysia, advocated that the teaching of English be stepped up to meet the demand for commercial and administrative services. Towards this end, in 1899, the British developed an education code for the Malay states. The two major goals of the Education Code of 1899 were: to emphasize the importance of teaching English by making "English Vocabulary and Composition", one of the "elementary subjects" with reading, writing, and arithmetic, and strengthening it further by making "English grammar and construction" a class subject to be taken with it (Chai cited in Kok 1978:97, Gaudart 1992).

In accordance with the Education Code of 1899, the British government advanced the influence of English in the Malay education system, giving rise to the prestigious English medium schools for all ethnic groups. The English medium schools followed the British educational system of England. The instructional materials and students' textbooks were written and published in England. These English medium schools were so successful that the Malay government themselves began to open English medium schools. In general, these schools were located in the cities (where many Chinese and Indians lived), causing the rural children (mainly Malays) not to be able to benefit from these prestigious schools, and obviously not having the opportunity for the prestigious jobs.

In the early 1900's, the missionary and the British government built English medium schools to accommodate the upper class Malay children, who the British had perceived as future leaders in need of quality education and "special training". This British education policy further created a division of the Malaysian people into distinct social and economic groups. The English medium schooled of each ethnic group became the elite of the Malaysian society. This creation of distinct social and economic groupings further hampered the spirit of nationalism. The nationalists resented the trend towards a polarized society caused by both the Malay education system (sub-standard) as well as the British educational system (successful & non-nationalistic).

In 1946, (following the World War II), the British sensed the growing dissatisfaction and the movement towards nationalism among the Malays. The British also began to realize that the Malays were not contented with the Malay Education System (the inequity and division of the Malay Education System which consisted of vernacular schools: Malay, Indian, and Chinese). Attempting to eliminate the growing discontent by the nationalists, the British recommended that the English language be the sole medium of instruction (using the English language as a unifying force) in vernacular schools at the primary level. This recommendation was met with protest, especially by the Chinese, causing the British to re-consider this recommendation. To appease the Chinese, the British then recommended that English and Malay be taught as a class subject in the already existing Chinese medium schools. Other ethnic groups met this second recommendation with skepticism, because it also lends itself to the inequalities in education (as students from the Chinese medium schools will be trilingual while students from other vernacular schools will be bilingual).

In 1956, an educational committee was founded to resolve the continuous problems of the Malay education. The committee drafted the "Razak Report" which placed emphasis on dual medium of instruction using English and the Malay language (bilingual education), which was short lived. The Malay children were encouraged to be proficient in Malay and at the same time acquire the English language. The intention was to have proficiency in more than one language. The Report stated that the instruction of other languages might be maintained as a class subject, if parents of fifteen or more students request that a specific mother tongue be taught in school.

In 1960, the Rahman Talib Report, referring to the secondary school level, stated that Malay and English are to be "compulsory subjects in the curriculum of all schools." At the primary level, however," mother tongue" can be used as the medium of instruction, but this practice will end at the secondary level. This Report also recommended that secondary schools funded by the public funds shall be conducted mainly in the medium of one of the two official languages (Malay or English), with a vision of using a national language, Malay, as the main medium of instruction in all secondary schools (using a common language as a national unifying force).

Additionally, as stipulated in the Report, the public examinations prior to graduation, are to be given in English or Malay. Consequently, students leaving the primary schools where the "mother tongue" was used as the medium of instruction (e.g., Chinese and Tamil medium primary schools) will be placed in the "Remove Class" for one year. This "Remove Class" is designed to allow students to concentrate mainly on Malay or English, depending on which medium of instruction would their secondary education be conducted.

In 1969, Malaysia was hit by a racial riot. In 1970, with the effort on bringing about national consciousness through a common language and a common educational system, the then Minister of Education, Haji Abdul Rahman Ya'akub, proclaimed, via the television, that all English medium schools will terminate and be converted to Malay medium of instruction. (Tamil and Chinese medium primary schools, however, will continue to exist). English, however, was to be taught as an important compulsory subject in all government- primary as well as secondary schools. This conversion was designed to be gradual, but ultimately all subjects, except English and other languages, would be taught in the national language, Bahasa Malaysia (See table, Page 16A).

Despite the country's push for the knowledge and proficiency of Bahasa Malay, the role of the English language was clearly defined in The Third Five Malaysia Plan: " ...although the teaching of Bahasa Malaysia was to continue to be "vigorously" implemented, measures would be taken to ensure that the acquisition of English would not be sacrificed. This maintenance of English was to ensure that the nation would not be left behind in scientific and technological developments in the world nor be disadvantaged in international trade and commerce." -

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TABLE 1.1.1

Implementation of Bahasa Malaysia as the Medium of Instruction in the National Type (English) Primary and Secondary Schools

YEAR	SUBJECTS TO BE TAUGHT IN BAHASA MALAYSIA	STANDARD/ FORM
1970	All subjects except English Language	Std. 1
1971	All subjects except English Language	Std. 2
1972	All subjects except English Language and Mother-tongues	Std. 3
1973	All subjects except English Language and Mother-tongues	Std. 4
1974	All subjects except English Language and Mother-tongues	Std. 5
1975	All subjects except English Language and Mother-tongues	Std. 6
1976	All subjects except English Language and Mother-tongues	Form 1
1977	All subjects except English Language and Mother-tongues	Form 2
1978	All subjects except English Language and Mother-tongues	Form 3
1979	All subjects except English Language and Mother-tongues	Form 4
1980	All subjects except English Language and Mother-tongues	Form 5
1981	All subjects except English Language and Mother-tongues	Lower Form 6
1982	All subjects except English Language and Mother-tongues	Upper Form 6

SOURCE : Professional Circular No. 8/1969. 10th July 1969
Ministry of Education, Malaysia, Kuala Lumpur.

SECTION VI

THE ROLE OF STATUS OF THE ENGLISH LANGUAGE FROM THE WRITINGS OF MALAYSIANS EDUCATORS AND MINISTRY OF EDUCATION

A retired professor **of English** at Universiti Malaya writes. The roles of the English language are many. ".... It is used as a means of communication among all ethnic groups in Malaysia...it is used to communicate with non-Malaysians. If we need to speak to someone from Ghana or from Australia, we can use English. Since we cannot speak (a language spoken in Ghana) and they cannot speak Malay, the simplest way is to find a means of communication that would be possible for both. For now, that means of communication is English.

Learning English will open up for the child a new world outside his own culture. Much of the literature about Islam, for example, is written in English. To have access to this literature, the student needs English. The Internet also opens up a new world for the learner. His access to knowledge increases in proportion to his ability in English."

Dr. Sibert, **Professor of English at Olympia University in Penang** writes, "...The Malaysian Government lays stress on English because of the need for Malaysians to have an international language for international communication and transaction, information on technical and commercial fields and for further studies overseas."

Ms. Rosenah Ahmad, **former Vice Principal of a secondary school and current an English teacher of professionals** said, that today English is taught to help professionals develop the English language necessary for effective communication with their counterparts worldwide. English is a global and international language.

An excerpt of the document, "Chronology of Policies and Events: Role of English Language in Malaysia" (1999) issued by the Ministry of Education:

- widely used for diplomatic and international relations, science and technology, judiciary system, trade and business
- widely acknowledged in the private sector
- widely used in higher education levels-most reference materials are in English
- used to write statutory documents
- preferred language among the upper and middle-class
- wide coverage by the media- TV, radio, newspapers, magazines and other reading materials

SECTION VII

THE CONTEMPORARY ROLE AND STATUS OF THE ENGLISH LANGUAGE THROUGH:

I INTERVIEWS

II OBSERVATIONS

III EXCERPTS FROM NEWSPAPERS

IV ADVERTISEMENT

V EDUCATION REPORT

I

INTERVIEWS: The author interviewed five Malaysians representing the four dominant racial/ethnic groups, ages two to sixty, males and females, and of various academic levels.

INTERVIEW I

Interview # 1: This interview took place at a steamboat restaurant in Kuala Lumpur (capital city of Malaysia). Present were a Malaysian Indian couple and their 2 year old child (interviewee) along with the author of curriculum project (the interviewer). Throughout the dinner, which lasted approximately two hours, the child spoke fluent English.

CHILD : I want more please (referring to her mother).

INTERVIEWER : Do you like the ice cream?

CHILD : Yes, it is delicious.

INTERVIEWER : What did you say?

CHILD : It is delicious.

INTERVIEWER : She (referring to the child) speaks English well.

FATHER & MOTHER: Yes, we speak English to her.

FATHER : She understands the Indian dialect of my mother a little. She will learn it later.

INTERVIEW # 2

Interview # 2: This interview took place in a cab in Kuala Lumpur. The cab driver was a Malay (Bumiputra) of approximately fifty-four years old.

INTERVIEWER : I am going to the twin towers.

CAB DRIVER : Okay.

CAB DRIVER : Where are you from?

INTERVIEWER : The United States, Washington, DC

CAB DRIVER : Why are you here in Malaysia?

INTERVIEWER : I am here for educational purposes. I am visiting the schools here.

CAB DRIVER : You like the schools? Are they different to your schools?

INTERVIEWER : Yes, very much. There are some similarities and some differences. There are more differences than similarities.

CAB DRIVER : My daughter is learning English. I tell her that English is important. If you want to speak to people around the world and in certain jobs you need to speak English I told her that she and her friends must speak in English 50% of the conversation, to improve their English. My granddaughter is in the first grade and she is learning English. She attended an English preschool. She read English books and she brought English books at home and her parents spoke English to her at home. You see, I can speak English. I understand you and you understand me.

Some cab drivers can speak English, but cannot write in English. I can write and speak in English.

INTERVIEWER : How many languages do you speak?

CAB DRIVER : I speak three Bahasa Malay, English, and a little Mandarin.

CAB DRIVER : We are here at the Petronas Twin Towers.

INTERVIEWER : This is your fare (handed him 7 ringgits (Malaysian currency) =US$ 1.66 Keep the change.

CAB DRIVER : Oh, thank you. When are you leaving? This is my card if you need me to take you somewhere.

INTERVIEW # 3

Interview # 3: This interview took place in a train from Kuala Lumpur to Penang, between the interviewer and a Malaysian Chinese girl approximately twenty-three years old. The interviewer overheard the conversation between the interviewee and younger girl, of apparent Chinese descent also. The total conversation was spoken in fluent English.

INTERVIEWER : I heard you speaking in English. I am writing a paper on the role and status of the English language in Malaysian. Do you mind answering some questions for me?

CHINESE : Yes, certainly.

INTERVIEWER : Your English is fluent.

CHINESE : Thank you.

INTERVIEWER : How were you able to acquire the English language? You speak with such fluency.

CHINESE : I attended an English preschool, read English books at home and at school. My parents read English books to me and spoke to me in English. The National School (fully funded by the government) I attended, I think taught English three times a week, a total of 180 minutes weekly.

INTERVIEWER : Were your teachers Malaysians teachers or teachers of an English speaking country?

CHINESE : They were Malaysian teachers.

INTERVIEWER : Where they schooled here?

CHINESE : Yes, just like me.

INTERVIEWER : What do you think of their ability to speak the English language?

CHINESE : At times, because I went to an English preschool and because my parents spoke English at home and I practiced speaking English at home, I felt that I knew just as much as the teachers or more.

INTERVIEWER : Was English difficult to acquire for your classmates?

CHINESE : The Malay, especially, had a difficult time, I think because of their negative attitude toward the use of English. They feel that they are not going to need it. They do not read English books or magazines for leisure, they do not to listen to

English programs on the radio or the television and they do not speak English to each other.

INTERVIEWER : Now that you are out of school, are you still using English? Do you find your knowledge of English is having a positive impact on your life?

CHINESE : Yes, indeed. I am a student at the University of Michigan. I am home on my break. I will be returning in late August.

INTERVIEWER : You are? Good! Tell me, do you have any difficulties understanding the lectures or the textbooks at the university level?

CHINESE : No, except for some words, which are Americanized, and in Malaysia our English is more British, the pronunciation and words and phrases.

INTERVIEWER : Thank you, sorry for interrupting the conversation with your companion. By the way, how many languages do you speak?

CHINESE : I speak three. Mandarin, Bahasa Malay, and English. I also understand a little Tamil, because of a grandmother, who spoke Tamil to each other and I listened. If you have any more questions, ask me.

INTERVIEW #4

Interview # 4: This interview took place in the lobby of a prominent hotel in Kuala Lumpur. The interviewee is an Eurasian approximately sixty years old. She and her husband left Malaysia, seven years ago, to live in Australia.

EURASIAN : Hello, where are you from?

INTERVIEWER : I am from the United States.

EURASIAN : Are you here for leisure or are you on business?

INTERVIEWER : I am a teacher, and I am here on a Fulbright seminar along with fifteen teachers from the United States.

EURASIAN : Oh! I read of your group in the newspaper. So you are visiting our schools.

INTERVIEWER : Yes, it has been very positive and enlightening. We are extremely impressed with the good discipline of the students besides many other positive features. May I speak to you a little about the role and status of English in Malaysia today?

EURASIAN : Yes, ask me anything. I am the right person to ask. I know all about that subject. I attended an English medium school. We also learned French and Latin. Bahasa Malay was not taught. Most teachers, who taught at these schools, were from England. As the student population began to increase, the British in England trained the local teachers. In 1970, I foresaw that Bahasa Malay was going to be the medium of instruction and that English was to be taught as a second language for 45 minutes per day. I decided to send my

> two sons to live in Australia so they could be educated in English. Besides, many people of prestige and royalty sent their children away to be schooled in English, because
>
> English is an international language and if they are professionals they must be able to communicate proficiently in English, not Bahasa Malay. My sons returned to Malaysia after completing their education in English in Australia and learned Bahasa Malay. As professionals they speak two languages proficiently. Some Malays speak only Bahasa Malay. How can you be in technology age if the English is not proper? They are trying to bring back intensive courses in English because many Malays cannot speak English well and are living in this world of technology. The English spoken by many Malays is poor.

INTERVIEW # 5

Interview # 5: This interview took place in the house of a Eurasian family in Penang. A husband, wife, and a daughter approximately 18 years old. Each member of the family spoke fluent English. After an hour of conversing in English on various topics pertaining to the United States and Malaysia, such as the education systems, politics, foods, sharing our thoughts on English (American) talk show "*Oprah,*" and an American newspaper "*Informer*". A brief and informal interview was conducted during the visit.

INTERVIEWER : Your daughter speaks such good English. Where did she learn English?

FATHER/MOTHER : We spoke good English to the children when they were growing up.

INTERVIEWER : Do your other children (sons) speak?

English also?

FATHER : Yes, one graduated from the University of Connecticut.

II

OBSERVATIONS: The author explored Malaysia traveling to the states of Kelantan, Melaka, Penang, Sarawak, and Terengganu, and Kuala Lumpur. Throughout her travels she visited several schools (rural/urban) mosques, temples, churches, malls/grocery stores/wet markets, restaurants, parks, museums, hospital, banks, and parliament. She participated in cultural festivities, and spent a day with a Malaysian Indian family of three and a night with the Iban people at an Iban Longhouse. She traveled by airplane, cab, buses, and subways. She stayed at various types of accommodations. In the streets, the author engaged in conversations with people.

The author visited many schools, rural and urban. Students in the urban schools appeared uninhibited to speak English. In general, they demonstrated mid-level to high-level English speaking and comprehension skills. The teachers in the urban areas also demonstrated some to high level (proficiency) of the English language. On the other hand, the students in the rural schools appeared inhibited to speak English. In general, they demonstrated satisfactory to non-English proficiency poor speaking and comprehension skills. The teachers in the rural areas demonstrated limited to mid level proficiency of the English language.

Throughout the author's travels and tours in Malaysia, the author heard the English language used for communication among speakers of different dialects or languages. At times, Chinese were heard speaking English to each other as well as Indians were seen and heard speaking English to each other. The author is aware that there are various Chinese/Indian dialects/languages, which could be the reason English, is used among people from the same ethnic group.

The author observed that there were English channels, such as CNN and Discovery World, along with Malaysia ethnic channels. Radio stations carried news in English as well as languages /dialects. Multiethnic music is played, including popular English music. Accessible, are newspapers written in different languages. The most widely sold newspapers written in English are: *The New Straits Times and The Star*.

The author visited the Parliament House. The Parliamentary agenda was written in Bahasa Malay, a short synopsis was written in English. During the parliamentary debate, there was "code switching" or the occasional mixing of the two languages, Bahasa Malay and English (according to Dr.Sibert a professor at Olympia College, "English was used in the court for precision. In some cases, there is no Bahasa Malay word that clearly explains a specific thought).

The author attended three Catholic masses, which were officiated in three different languages: Mandarin, English, and Bahasa Malay. However, in the mosques and temples ethnic languages were used.

Public signs were also written in English, for example, at the subway station, there are signs "PLATFORM # 4, etc. Announcements in interstate buses were made in English.

The author visited the home of a Malaysian Indian family. The nucleus family consisted of the mother, father, and a child of two years. Visiting also were the husband's mother and the wife's parents. I observed, throughout my stay, everyone spoke fluent English to each other, even when I was not in proximity, except for the husband's mother, who was limited English proficient (the oldest family member of approximately 70 years).

III

EXCERPTS FROM NEWSPAPERS: The author noted that the two most widely read English newspapers (The Star & The New Straits Times) listed many jobs requiring a good knowledge of both Bahasa Malay and English. Also there were articles covering various topics relative to the English language (see excerpts).

KIA

KIA MOTORS

Join the KIA Journey to Greater Heights

NAZA KIA SDN BHD is the franchise holder, sole importer and distributor for KIA vehicles in Malaysia. In view of our expansion plans, we are looking for suitably qualified & motivated persons to join our team.

Branch Sales Manager

- Diploma / Degree in Marketing or related field
- 5-7 years working experience in motor trade
- Proficient in English, Bahasa Melayu & Chinese dialects with the ability to communicate at all levels
- Good track record, strong business acumen, wide customer network & able to lead a sales team professionally

Sales Executive

- To be based in our KIA Showrooms throughout Malaysia in KL, Klang, Seremban, Johor or Ipoh
- Preferably with relevant tertiary qualification or those without should have at least 2-3 years of working experience in motor-trade
- Proficient in English, Bahasa Melayu and/or Chinese dialects with ability to communicate at all levels
- Pleasant and mature personality and be able to work independently and in a team with minimum supervision
- With a sense of responsibilty and commitment and an ability to meet set target and deadline

Customer Service Officer

- To be based in HQ
- Diploma in Marketing or related field
- Must be self-starter with at least 3 years experience in Customer Care functions
- To set up and operate with minimal supervision a Customer Service division
- Able to work under pressure and possess excellent communications and inter-personal skills.

Customer Service Supervisor

- Minimum SPM or equivalent
- Minimum 2 years working experience in customer service
- Good Public Relations
- Proficient in Bahasa Melayu and English with pleasant personality
- Computer literate

Georg Jordan, top German Manufacturer of epoxy resin insulators requires:

GEORG JORDAN MALAYSIA SDN. BHD.
(511411-K)

PRODUCTION EXECUTIVE

Task: Production & Quality Control

Requirements:

- Diploma in Mechanical / Electrical / Production
- Familiar with injection moulding & moulding technology
- Ability to set up hydraulic & mechanic for different kinds of moulds
- 3 - 5 years industrial experience
- Fluent in spoken & written English

** Attractive remuneration package will be given to the right candidate.*

Electrical insulators

Interested candidates, please **write** to the following address before **10 September 2001**.

N0 14, Jalan 14/118B,
Desa Tun Razak, Cheras, 56000 Kuala Lumpur.

PARKSON RETAIL GROUP, is the successful operator of Parkson Granc Departmental Stores, Parkson Ria Stores and Xtra Supercenter Sdn. Bhd We invite suitably qualified and dynamic candidates to apply for the following positions to be based in our Head Office at Klang Parade:-

MIS EXECUTIVE

Requirements:-

- Should possess a Degree in Computer Science or Information System
- Preferably with at least 2 years of experience in 'C', Lotus Notes or 4th GL programming. Candidates with Unix knowledge will have an addec advantage
- The incumbent must be a good team player with strong persona commitment to work in a focused, dynamic and project delivery-oriented environment
- Must have good command of both spoken and written English

Job Scope:-

- Analysis, design and coding of new in-house programs
- Maintain and enhance existing in-house programs
- Prepare system documentation and user training

CREDIT EXECUTIVE

Requirements:

- Diploma / Degree in any discipline
- Must be analytical and have a flair for mathematics
- Fresh graduates are encouraged to apply

All applicants must possess the following traits:

- Proficiency in spoken and written English and Bahasa Melayu
- Able to work independently or in a team environment
- Self-motivated, mature with sound judgement and excellent interpersona and communication skills
- Aggressive, confident and possess good organization skills
- Must be willing to travel

Interested candidates are requested to write in with detailed resume including present and expected salary, contact telephone number and a recent passport-sized photograph (n.r.) to:-

Head,
Human Resource & Administration Division
Nationwide Express Courier Services Berhad
Lot 6 & 7, Jalan Utas 15/7
Section 15
40000 Shah Alam
Selangor Darul Ehsan
(Closing date: 8th September 2001)

Only shortlisted candidates will be notified.

I.C. ELECTRONICS S/B
NO 82. JALAN PASAR
PUDU, KUALA LUMPUR

GENERAL CLERK

(PROJECT DEPT)

1 – Min SPM
2 – Computer knowledge
3 – Able to converse in written & spoken English
4 – Chinese female candidates only.

Interested, please call **Johnny Tan** for interview at
Tel: 9221 3725 / 9221 8175

Saturday August 25 2001 **THE STAR**

DPM tells why teachers must master English

KEPALA BATAS: Teachers have been urged to master the English language because it is the medium of information and communication technology (ICT).

Deputy Prime Minister Datuk Seri Abdullah Ahmad Badawi said yesterday almost 80% of Internet content was in English and being adept in the language would be an advantage.

He said the people should acquire more than one language while at the same time uphold the sovereignty of Bahasa Melayu which is the national language.

"Teachers play a pivotal role in preparing students to fully embrace ICT and they are also the source of knowledge for their students.

"The Government will work very closely with teachers to face the challenges ahead as students are becoming more exposed to a wider spectrum of knowledge.

"We will enhance teachers' knowledge in ICT and will make them computer-savvy.

"The Government is now preparing the national k-economy master plan, hence the people should understand and grab the opportunity to gain more knowledge.

"In line with the k-economy concept, the Government plans to build more computer laboratories in schools.

"Once the programme is fully operational, all schools will have Internet access and multimedia facilities," he said in his keynote address at the Sinar Budiman k-economy forum here.

His text was read out by Education Ministry parliamentary secretary Datuk Dr Mahadzir Mohd Khir.

Earlier, Dr Mahadzir, on behalf of Abdullah, launched the Sinar Budiman project for Kepala Batas residents, aimed at promoting education and social development in the area.

The event was organised by the non-profit Budi Penyayang Malaysia Foundation.

Abdullah's wife, Datin Seri Endon Mahmood, is foundation chairman.

SATURDAY August 25 2001 **THE STAR**

Take The

Time To Change The F

Selling our great-demand office software training s will be the smartest career move you can make. Bus of all types look to us to train their people in today' software products. We are the largest worldwide co training organization with more than 230 lo worldwide. We have an opportunity for you to join u

ACCOUNT EXECUTIVE

(Based in PJ/KL/Ipoh)

- Diploma/Degree holder, age 20 & above
- Sales/Telemarketing experience with good sales
- Determined, matured, disciplined & hardworkin with high self-expectation
- Good English & pleasant voice
- *Successful applicants can expect attractive commis*

** Training will be provided **

Interested candidates, please **write-in** t

Admin & Finance Depart
No. 15, Jalan PJS 11/28,
Bandar Sunway Metro,
46150 Petaling Jaya, Selango

New Horizons
Computer Learning Center

E-mail: humanresource@newhorizons.co
Visit us: http://www.newhorizons.com

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600. RECRUITMENTS

600. RECRUITMENTS

We are an established company specializing in a range of mechanical and electrical products. We are looking for confident and qualified candidates to assume the following position:

[ACCOUNTS EXECUTIVE]

Requirements......

- ▶ Possess Professional qualification LCCI Higher or Diploma
- ▶ Minimum 3 years experience in similar position
- ▶ Able to work independently with minimum supervision
- ▶ Able to handle full set of accounts

Fluent in both spoken and written English

Benefit Package

- ▶ Five days week
- ▶ Insurance package
- ▶ Medical Benefits

Interested candidates who meet the above requirements are to write in or fax their detailed resume including a contact telephone number, current and expected salary and a recent passport-sized photograph by 7 september 2001 to

AIRSENCE ENGINEERING SDN BHD
49-5 Jalan PJU 1/37
Dataran Prima
47301 Petaling Jaya
Fax: 03-705 5840

Attn → Ms WM Seet

Saturday August 25 2001 **THE STAR**

600. RECRUITMENTS

600. RECRUITMENTS

600. RECRUITMENTS

Watsons

YOUR PERSONAL STORE

INVENTORY MANAGER

- An aggressive junior manager role.
- Supporting and reporting to the Buying Department.
- Assisting in controlling the movement of stock through the Distribution Centre.
- Undertaking and managing stock initiatives.
- English speaking.
- Fully computer literate.

PLANNING ASSISTANT

- Reporting to the Planning Department.
- To assist in the building of planograms and space utilization.
- To assist in the new store opening program.
- English speaking.
- Fully computer literate.

Interested candidates please fax-in (03-2142 3036) your comprehensive resume stating current salary and expected salary or e-mail to smchow@watsons.com.my gsk GlaxoSmithKline

At GlaxoSmithKline, we dedicate ourselves to delivering Pharmaceutical and Consumer Healthcare products that help to improve the quality of human life - enabling people to do more, feel better and live longer.

We undertake our quest with the enthusiasm of entrepreneurs, excited by constant search for innovation. We value performance achieved with integrity. We will attain success as a world class global leader with each and every one of our people contributing with passion and unmatched sense of urgency.

We invite resourceful individuals to join us in our mission.

Dental Services Specialist

Based: Kuala Lumpur / Johor Bahru

The Job:

- To detail and stimulate dentists' purchases and increase total sales
- To build good relationship with the Malaysian Dental Association and the Malaysia Private Practitioners' Society
- To provide daily calls and monthly sales reports
- To maintain and update the dental database

The Person:

- Minimum MCE/SPM qualifications
- 2-3 years of detailing experience
- Able to communicate in English and Bahasa Malaysia
- Mature disposition with good interpersonal and communication skills
- Applicants with nursing background are encouraged to apply

Sales Supervisor (Preferred Dealers)

Based: South

The Job:

To plan and achieve the agreed annual sales, distribution and merchandising objectives of the designated Preferred Dealers and Chinese Medical Halls.

The Person:

- HSC (A level) or equivalent or degree holder in any discipline
- 2 - 3 years sales experience preferably in an FMCG environment
- Ability to converse in English and Bahasa Malaysia and at least two major Chinese dialects
- Mature disposition with good communication skills

Benefits

• Competitive Salary • Sales Incentive Scheme • Attractive Car Scheme
• 5-day working week • Performance Bonus • Training • 16% Employer's EPF Contribution
• Overseas Incentive Trip

Applicants for the above posts are invited to submit details stating qualifications, experience, age, present and expected salaries and contact telephone number along with a recent passport-sized photograph to:

The Human Resource Director
GlaxoSmithKline Comsumer Healthcare Sdn Bhd (3467-X)
Lot 89, Jalan Enggang, Ampang/Ulu Kelang Industrial Estate
54200 Selangor Darul Ehsan

not later than **8th September 2001**

Only shortlisted candidates will be notified.

Sensodyne
Horlicks Ribena Scott's Emulsion ENO EYE MO Panadol
Aquafresh

Chicago Metallic (Malaysia) Sdn Bhd
(456665-X)

Requires

MAINTENANCE TECHNICIAN

(Rollformer)

- 2-3 years relevant experience
- Experience in electrical/electronics trouble-shooting an added advantage
- Some knowledge in tool and die an advantage
- Able to read and write simple English

Interested candidate please call for interview appointment or write-in/fax to : **15, Jalan Gemilang 1, Taman Perindustrian Cemerlang, 81800 Ulu Tiram, Johor, Malaysia.**

Tel No: 07-8673539 Fax No: 07-8673525.

An expanding multinational company active in the Food Industry for over 30 years is looking for Sales Representative

(North / South / Central) (Male / Female)

- 3 years' relevant experience in industrial sales will be an advantage
- Aged below 35 years
- Able to work independently and willing to travel
- Familiar with Johor, Klang Valley and Penang
- Conversant in English, ability to communicate in Chinese dialects will be an advantage
- Responsible for servicing existing customer & establish new contacts

We provide

- Good basic salary and commissions
- Outstation and mobile phone allowances
- Medical benefits
- 5-day week
- Fully maintained company car (Wira 1.3)

Please write to : P. O. Box 531, 46760 Petaling Jaya
Attn : Mr. K. K. Gan or E-mail : gkkian@pc.jaring.my

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(1) Public Relations & Event Co-ordinator
(2) Marketing Executive - Tour Group

Successful applicants should meet the following criteria:

- •With minimum SPM or above qualification
- •Preferably 1-2 years work experience in related fields. Fresh graduates may also apply.
- •Possess excellent communication skills with good command in English, Mandarin, and Bahasa Malaysia
- •Computer literate
- •Able to work independently with minimal supervision as well as sharing team works
- •Willing to work on weekends in certain occasions
- •Able to commence work immediately
- •For position (1), applicant should be resourceful, vigorous, good at people interaction and with perfect writing ability.
- •For position (2), applicant should be familiar with Malaysia & Singapore market.

Interested candidates are invited to write in or fax in their detailed resume stating the present and expected salary, together with a non-returnable recent passport-sized photograph to the following address :

The Human Resource Department
KELANA MEGAH SDN. BHD.
Duty Free Zone (JB)
88, Jalan Ibrahim Sultan, Stulang Laut,
80300 Johor Bahru, Johor.
Fax : 07-221 9000
E-mail : pradvel.keja@sriwani.com.my

Or contact either Ms. Loo or Ms. Azlina at 07-2218000 (ext 2021 / ext 2030) for an immediate interview.

Application Closing Date : 5 September 2001

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1) HEAD OF PUBLIC RELATIONS

- Diploma or Degree in Public Relations / Mass Communications or other relevant qualifications
- Minimum 3 - 4 years working experience in similar capacity
- Good rapport with media and able to prepare press release
- Possess good interpersonal and communication skills
- Mature, result-oriented with strong leadership skills
- Able to read Chinese

2) EDITOR

To manage the editorial team, editing & proof reading the in-house magazine, bulletin and brochures.

- Diploma/Degree holder in Linguistic (English)/Translation/Journalism
- At least 3 years experience in editorial and feature writing in corporate publication
- Strong editing & writing skills
- Excellent written English
- Creative and able to work independently & meet deadlines
- Able to understand Chinese

3) SENIOR TRAINING EXECUTIVE

Spearhead in planning and development of training programme and preparation of the training materials for distributors and able to conduct training.

- Diploma/Degree holder in any discipline and more than 2 years working experience in similar capacity
- Excellent written Chinese or English
- Good interpesonal and communication skill
- Creative thinker with resourceful personality & strong leadership skill

4) TRAINING COORDINATOR

- Diploma holder in any discipline
- At least 1 year working experience in similar capacity
- Excellent written English

An established company specializing in industrial flooring invites committed, result oriented and dedicated individuals to join as :-

SALES EXECUTIVES

3 vacancies-Based in Johor Bahru or Shah Alam

REQUIREMENTS

☐ *SPM/Diploma in Building/ Civil Engineering.*
☐ *Experience in sales will have an added advantage.*
☐ *Able to communicate in English & possess good interpersonal skill.*
☐ *Male or female candidates who possess own transport.*

BENEFITS

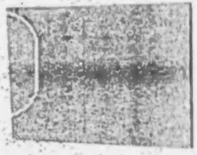
☐ *Attractive renumerations, allowance and commission scheme (up to RM45,000/annum)*
☐ *Challenging working environment.*

Interested applicants are requested to call Ms. Miki at 07-241 3755 for appointment or fax your resume at 07-241 4757 or email to miki@polymerint.com

QS DIGITAL WORLD **MAGICfoto** **CITICOFFEE**

QS CITIFOTO

We are a well established Group of companies and trendsetter in lifestyle photographic chain retailing in this region. Due to our continued expansion, we invite committed and dynamic individuals to fill the following positions :-



1. **MANAGEMENT TRAINEE**
   - Degree/Diploma in related field
   - Young ; dynamic and willing to learn
   - Able to work long hours
2. **RETAIL AREA EXECUTIVE/SUPERVISOR**
   - Minimum 2 years experience in retail and service industry
   - Be responsible for the smooth running of daily operation
   - Able to work long hours and on Public Holidays
3. **SALES CONSULTANT/PRINTER**
   - Minimum SPM and able to converse in English
   - Experience in similar position is an advantage but not essential as training will be provided
   - Must be willing to work long hours and on Public Holidays

We offer competitive remuneration , training and career development, prospective growth and overseas travel opportunities. For position 1 , kindly send / fax in applications, and for positions 2 & 3, kindly call Ms Lau/ Ms Sim at 03-7727 7727 for an interview appointment.

THE HUMAN RESOURCE MANAGER
QS CITIFOTO SDN BHD (293485-K)
54 , Jalan SS 21/35, Damansara Utama,
47400 Petaling Jaya, Selangor D.E
Tel: 03-7727 7727
Fax : 03-7727 9160 or 7727 9161

International SOS An AEA Company

International SOS the world largest's medical assistance company is now looking for suitable candidates for its 24-hour Alarm Centre in Kuala Lumpur.

CUSTOMER SERVICE EXECUTIVES

The Job (Training will be provided)

- Co-ordinating activities related to medical and non-medical services
- Delivering prompt and quality service solutions in any emergency situation
- Liaising with clients and service providers, i.e. doctors, airlines, insurance companies and credit card centres

Requirements

- STPM/SPM or Diploma holder with a minimum of 3 years working experience in the service industry
- Mature, pleasant, resourceful and confident in handling emergency situations
- Able to perform in a highly dynamic and demanding environment
- Good communication and co-ordinating skills
- Fluent in both spoken and written English and Malay. Mandarin capabilities is an added advantage
- Nurses/ Paramedics, claims executives are encouraged to apply
- Computer literate (MS Word & Excel)

SERVICE PROVIDER NETWORK DEVELOPMENT EXECUTIVE

The Job

- To qualify new & existing service providers
- To develop existing network of service providers
- To provide training of procedures to service providers

Requirements

- Good communication skills
- Outgoing personality
- STPM/SPM or Diploma with at least 2 years sales experience
- Willing to travel nationwide and East Malaysia
- Able to speak good English, Malay and Chinese dialects
- Preferably below 35 years of age

Interested applicants may submit a detailed resume including current and expected salary, contact number and a recent photograph to:

The General Manager
International SOS (Malaysia) Sdn Bhd
Level 10, Menara Chan, 138 Jalan Ampang, 50450 Kuala Lumpur.
Fax: 03-2716 3030 Website: www.internationalsos.com
Closing date: 3rd September 2001
(Only shortlisted candidates will be notified)

[413358-H]

MANAGERS/EXECUTIVES, CUSTOMISED RESEARCH
(Ref: REXEC)

You shall:-

- assist the Managers/Directors in assigned projects
- provide a supportive role to the Managers/Directors in client servicing, project coordinating & training of support staff
- plan, organise and execute the assigned projects efficiently and effectively

You should have:-

- a Degree in Marketing/Economics/Business Administration or related discipline
- working experience in research industry. However, candidates with experience in other industries are also encouraged to apply
- SPSS knowledge (a definite advantage)
- good analytical and communication skills with enthusiasm and drive
- good command of spoken and written English
- the ability to read and write Chinese (Mandarin & Cantonese) or Bahasa Malaysia
- the ability to work in a fast paced environment and enjoy meeting people from all walks of life

EXECUTIVES, MEDIA (Ref: MMEXE)

You shall:-

- assist the Media Director in assigned projects
- provide a supportive role to the Management and the Department in client servicing, supervising, training and developing subordinates

You should have:-

- a Degree in Marketing/Economics/Statistics or related discipline
- good analytical and communication skills with enthusiasm and drive
- good computer skills, especially in Excel and PowerPoint
- good command of spoken and written English & Bahasa Malaysia
- some working experience. However, fresh graduates are encouraged to apply

---

ExpressAsia.com Sdn Bhd urgently required suitable qualified candidates for the following positions :

Shipping Coordinator

(to be based in Kajang, Selangor)

Requirements :

- SPM/MCE with 4-8 years experience in similar capacity
- Possess sound knowledge of import and export documentation, good understanding of shipping / customs practices
- Independent, well organized, excellent interpersonal and communication skills in coordinating effectively with internal department and external bodies
- Able to work with minimum supervision and under pressure
- Computer literate
- Fluent in written and spoken English
- Male / Female

An attractive remuneration package shall commensurate with qualifications and experience. Interested candidates please contact **Ms. Ainee** at **03-87373188** or fax a detailed resume to **03-87377822** or E-mail to ainee@expressasia.com

PROJECT COORDINATOR, QUALITATIVE (Ref: QUALI)

You shall:-

- supervise a team of recruiters on recruitment requirements
- travel outstation to supervise recruitment (mainly day trips when required)
- assist research executives in administrative work

You should have:-

- minimum STPM/SPM
- good spoken English and Chinese (ability to speak Cantonese is a must)
- the pleasure in meeting and talking to people

For all Executive positions, fresh graduates are encouraged to apply.

If you are interested, send your resume with a photograph (n.r.), stating current & expected salaries and reference code to :

Human Resources Department
ACNielsen (Malaysia) Sdn Bhd
19/F Menara MPPJ, Jalan Tengah, 46200 Petaling Jaya, Selangor
or you may fax to (03) 7960 0380 or e-mail: hr@acnielsen.com.my before 15 September 2001.

We are a hi-tech manufacturing company, due to rapid expansion we have opened excellent opportunities for achievement orientated, self-motivate, confident, independent, dynamic, responsible individuals to join us

Process Engineers

- Degree in Electronic/Electrical, Mechanical Engineering or equivalent from a recognized University
- At least 3 years experience
- Able to work independently and communicate effectively with all levels of employees
- Excellent command of English (written and oral) and Bahasa Malaysia (oral)
- With strong analytical and statistical skills

Interested candidates are requested to submit/e-mail/fax a detailed resume enclosing copies of relevant documents stating current salary, contact no. and a recent photograph to:

Human Resources Department
P.O. Box 634, Pejabat Pos, Jln Sultan,
46770 Petaling Jaya, Selangor
E-mail address: ocesb@po.jaring.my

For an immediate interview please contact Miss Priscilla Cheong or Rohaizal at: **Tel no: 03-79578730 Fax no: 03-79570669**

Sales Executives

- At least 3 years experience in international sales
- Sales experience in telecommunication cables and related products would be an added advantage
- Good interpersonal skills
- Excellent command of English (written and oral)
- Self-motivated, able to work under pressure and independently
- Computer literate

Software Project Leader

- Min 3 year experience
- Degree in IT
- Able to work independently
- Able to supervise a team of 3 programmers
- Approximately RM3K - RM5K per month can be expected
- Delphi IDE preferred

Established specialist contractor has vacancy for the following position

ADMIN. CUM ACCOUNT CLERK

- Min SPM & LCCI qualification
- Fluent in written and spoken English
- Good telephone etiquette pleasant personality
- Computer literate especially in Words & Excel
- Experience with professional accounting firm is an added advantage
- Send resume with expected salary before **9 September** to:

The Manager
1-20B, Jalan Desa 1/5, Desa Aman Puri,
Kepong, 52100 Kuala Lumpur

SALES CO-ORDINATOR
(Based in Kuala Lumpur)

- Minimum 1-2 years relevant working experience
- Computer literate and able to work independently
- Good organizing and interpersonal skills
- Proficient in written and spoken English
- Self-motivated

Engage Electronics (M) Sdn Bhd (457426-T)
129, Lorong Semarak 1,
Taman Semarak, 09000 Kulim,
Kedah, Malaysia.
E-mail: admins@engagemal.com.my
Fax: 604-4919600

A growing consulting company providing innovative, IT-based solutions and training seeks a dynamic person to fill the post of:

CIVIL ENGINEER

Requirements

- Fresh graduate or up to 5 years experience
- Possess good academic qualifications
- Interest in water resources subjects
- Keen interest in computers and Internet
- Good command of English
- Must have own transport

Excellent career development and growth prospects are available to the right candidate.

Send resume, photo (n.r.), three referees, present and expected salary to:
The Managing Director
DRE Consulting Sdn Bhd (547284-M)
Unit No. A-1503, Damansara Intan
No. 1, Jalan SS20/27
47400 Petaling Jaya, Selangor

TUESDAY, AUGUST 21, 2001 NEW STRAITS TIMES

We have the following vacancies based in Puchong, near IOI Mall.

SERVICE ENGINEER

- Degree/Diploma in related discipline
- Minimum 2 years' experience
- Conversant in English, and Japanese is an advantage

SALES EXECUTIVE

- Degree/Diploma in any discipline
- Possess own transport
- Conversant in Mandarin and English, or Japanese is an advantage

Interested candidates are invited to write in/fax/e-mail a detailed resume including a recent photograph (n.r.) to the following address:

Yushin Precision Equipment Sdn Bhd (548332-V)
No. 13 & 13A, Jln Kenari 17D
Bandar Puchong Jaya, 47100 Puchong, Selangor Darul Ehsan.
Fax: 03-8070 6151
E-mail: yushinmy@arc.net.my

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1. **Sales Co-ordinator**
   - Female
   - Diploma in any related discipline
   - With some working experience
   - Proficient in English
   - Preferably Chinese
2. **Receptionist**
   - Female
   - Minimum SPM
   - Proficient in English, Bahasa Malaysia and Chinese dialect.
3. **Store Clerk** (Based in Nilai)
   - Male
   - Minimum SPM
   - With some working experience
   - Proficient in English & Bahasa Malaysia

Interested please call
Tel : 03-79812266 Ext:24
Contact Person: **Ms Jenny Khaw**

An established company in PJ seeks suitable candidates for the following positions:

GRAPHIC DESIGNER

- Diploma in Graphic Design
- Familiar with IMAC & PC softwares
- Min 1 year experience

MARKETING EXECUTIVES

- Min 2 years experience\
- Possess own transport
- Fluent in spoken English & BM

Please call Ms Aileen / Melody at 03-7957 1313
or email: talentspot@hotmail.com

CLASSIFIEDS

600. RECRUITMENTS 600. RECRUITMENTS

We are established Plastic & Rubb Manufacturing Company in Puchong and w wish to invite applicants for the following pos

GENERAL CUM RECEPTIONIST CLERK

- Age below 25 with pleasant personality and good working
- Knowledge of English
- Hardworking and able to work independent
- Knowledge of PSC is essential
- Experience is not require but knowledge of Mandarin would be an advantage

Salaries will commensurate with qualificatio and experience with good remuneratio including bonus, free personal Accident a Hospitalisation Insurance.
Fax or e-mail your resume or call **MISS HOO** f an interview.

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Fax : 03-80616257
Email : hplast@tm.net

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Shangri-La hotel
PENANG, MALAYSIA

CLASSIFIEDS

RUITMENTS 600. RECRUITMENTS 600. RECRUITMENTS 60

Senior Production Engineer (Nilai)

Accountable for process/productivity improvement, production planning, scheduling and implementation of our signages division.

- Degree in Mechanical Engineering or its equivalent
- Minimum 3 - 4 years' working experience in a similar capacity
- Hands-on experience in the signages and manufacturing environment
- Excellent communication skills and good command of English
- Male, aged 29 years and above

Sales & Service Engineers (Nilai/Malacca/Prai/Penang/JB)

Responsible for meeting customers' requirements through service deliveries, establishing new customers and identifying potential business opportunities.

- Degree in Mechanical/ Chemical Engineering
- Minimum 2 - 3 years' working experience, preferably in an engineering environment
- Sales and result-oriented with proven track record
- Excellent communication skills and good command of English
- Possess own transport and willing to travel
- Preferably aged 26 years and above

Other positions available:

Engineering Assistants (Nilai)
QC Inspector (Nilai)
Administrative Assistant (Malacca)
General Clerk (Nilai)

This is an entry level position for candidates with commercial flying experience, but who are keen to joi as cadet pilots. To start as a trainee, you should ideall in your twenties.

REQUIREMENTS:

- Malaysian Citizen
- At least 1.65m in height
- Medically fit with visual acuity of at least 6/60 wit optical aids, correctable to 6/6
- Minimum of 5 SPM/GCE 'O' level credits inclu English, Mathematics and a Pure Science subj preferably Physics, taken at one sitting.

OPEN CHANNEL

The sound of 'th'

LIKE Indians and Latinos, most Malaysians (including ministers, VIPs, journalists, newsreaders, doctors, professors) who call themselves fluent in English cannot pronounce "th", because:

1) they have bad hearing – never can hear how to pronounce it;

2) they have bad eyesight – never can see an "h" behind a "t";

3) their tongues have weak muscles – pronouncing "th" requires the tip of one's tongue to be placed between one's teeth;

4) those with front tooth/teeth missing physically cannot pronounce "th";

5) the "th" sound does not exist in our own mother tongues.

So these Malaysians pronounce "this" as "dis", they = day, thank = tank, thing = ting, nothing = nutting, cloth = clot, clothing = cloding, the = der, that = dead, rather = rudder, without = widout, other = udder, father = fudder, therapy = terrorpy, thief = tiff, third = turd, though = dough, theme = team, theory = teary, wealth = wellt, wealthy = wellty.

The clause "then they thought that the therapy they had" becomes "den day taught dat der terrorpy day had". It must sound strange to anyone who can pronounce it right; I'm sure the foreign guests on *Global* get this feeling.

Worse still, because Bahasa Malaysia uses the same alphabet as English, most Malaysians think the consonants of English sound the same as those of BM. Very few know that saying the consonants "ch", "d", "k", "p", "t" in English requires more air from one's lungs to pronounce them right. Thus, they do not realise that their pronunciations in English can be painful to the ears of Britons, Americans, Australians and New Zealanders, whose pronunciations differ mainly in vowel sounds.

Yet when some Malaysians don't get the jobs they seek that require good speech in countries like Britain, the United States and Australia, they cry discrimination.

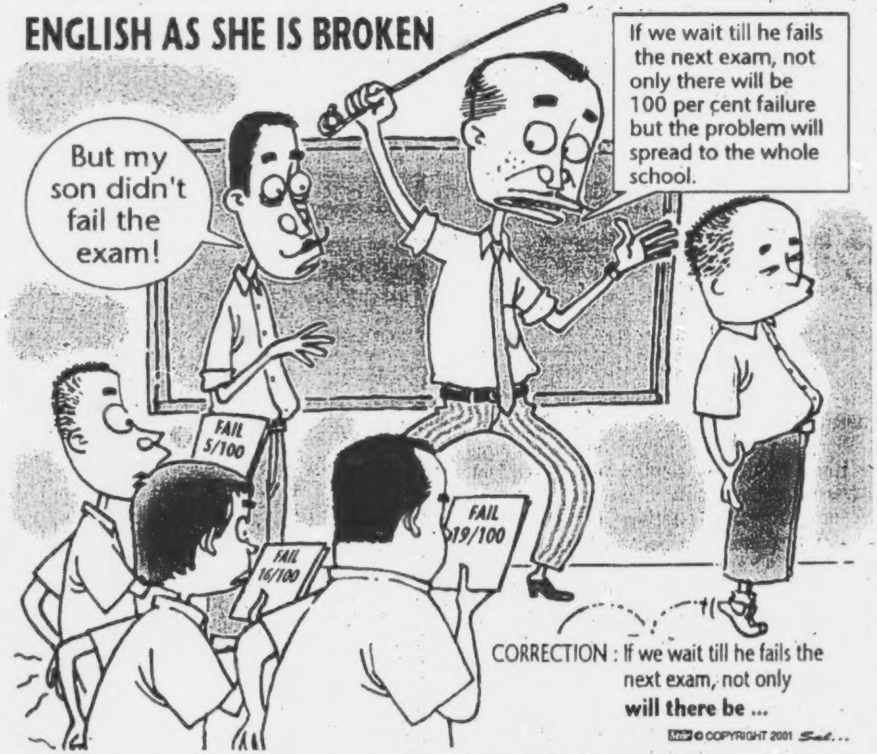
The reality is, when employment agencies offer foreign students to potential employers, the first question the employers ask is: "How's his/her English (written & spoken)?" Even at home, Malaysians employed by Western bosses who don't get either promoted or to replace expatriates cry discrimination.

In Britain, jobs which require good speech are given to those who fulfil that requirement. They are not open to those who speak with a cockney accent.

Pilot and air traffic controllers, for i tance, could cause confusion if their spee was not clear.

Malaysians claim that speech inadequa has no significant consequence. But who w

● TURN TO PAGE 10


ENGLISH AS SHE IS BROKEN
But my son didn't fail the exam!
If we wait till he fails the next exam, not only there will be 100 per cent failure but the problem will spread to the whole school.
FAIL 5/100
FAIL 16/100
FAIL 19/100

CORRECTION : If we wait till he fails the next exam, not only **will there be ...**

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Mind Our English

Star

Editor:
KEE THUAN CHYE

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NEW STRAITS TIMES EDUCATION, TUESDAY, AUGUST 21, 2001

'Use English as a tool to acquire knowledge'

IPOH, Sun. — The English Language should not be equated with westernisation and colonialisation but should instead be used as a tool to acquire knowledge, a seminar was told yesterday.

New Straits Times Assistant Editor (Life & Times) Datin Rose Ismail said such negative perception of English had led many to ignore the importance of the language.

"Proficiency in the language means one can acquire knowledge in other disciplines," she said.

Rose had earlier spoken and participated as facilitator in the seminar entitled "English for Today's Generation," at Hotel Seri Malaysia here.

The seminar is organised by Kelab Bakti Gunung Keledang which sponsored NST copies to be used by participants as reference material.

Besides Rose, Youth Quake section co-ordinator Hisham Harun also spoke on how to use the newspaper as an effective tool of learning.

A total of 147 participants including trainee teachers, teachers and parents took part in the seminar.

The participants were taught on how to use newspapers to improve language skills by reading the different newspaper sections.

The seminar also discussed ways to motivate children.

Meanwhile, the club's education bureau chairman Hamzah Ibrahim said the seminar was part of the club's efforts to help arrest the declining standard of English.

SHORT COURSES FOR INTERNATIONAL LANGUAGES

MINISTRY OF EDUCATION
TEACHER EDUCATION DIVISION

IPBA

INTERNATIONAL LANGUAGES TEACHER TRAINING INSTITUTE (IPBA)
LEMBAH PANTAI KUALA LUMPUR

IPBA as a centre for the learning and teaching of languages offers a number of short courses to the public:

- BASIC PEDAGOGY
- PROFICIENCY IN ENGLISH AND FRENCH
- ENGLISH LANGUAGE TEACHING (ELT) PEDAGOGY
- CLASSROOM PRACTICES AND THE ELT TEACHER

Details of the courses scheduled for the coming months are as follows:

No.	Course	Hours	Credit	Dates	Fees (RM)
	PEDAGOGY				
1	Basic Pedagogy I	30	2	20-24 August 2001	380.00
2	English Language Pedagogy in Smart Schools	15	1	2-4 October 2001	200.00
3	Measurement, Testing and Evaluation I	15	1	13-15 August 2001	200.00
4	Cooperative Learning	15	1	25-28 September 2001	200.00
5	Teaching Thinking Skills I	15	1	21-23 August 2001	200.00
	PROFICIENCY				
6	Communicative French I	30	2	24 Sept. - 16 Nov. 2001	380.00
7	English for Effective Communication	120	6	3 - 28 September 2001	1355.00
8	English for Academic Purposes	120	8	1 - 30 August 2001	1355.00
9	English for the Workplace	120	8	1 - 30 August 2001	1355.00
	ELT PEDAGOGY				
10	Exploring Language Teaching Through Literature	45	3	3 -14 September 2001	495.00
11	ELT Pedagogy: An Intensive Foundation Course	45	3	4 -14 September 2001	495.00
12	Teaching Reading to Non-Readers	15	1	3 - 5 September 2001	200.00
	CLASSROOM PRACTICES AND THE ELT TEACHER				
13	Developing Classroom Skills: The Effective Facilitators	45	3	6 - 17 August 2001	495.00
14	Effective Management Skills in ELT: The Cutting Edge	45	3	20 - 30 August 2001	495.00
15	The Reflective Practitioner: On-Going Professional Development	45	3	2 - 12 October 2001	495.00

IV

ADVERTISEMENT: Menus at many restaurants including ethnic cuisines were written in English, including popular American fast foods menus (see a McDonald's menu from Malaysia).

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V

Education Report: **The education report shown below describes the status and role of the English language in Malaysia as well as the weaknesses of the English language programs at the schools. The report discussed the causes of those weaknesses and recommended specific steps to eliminated those weaknesses.**

Steps to better English

Determined to do something to improve the level of English proficiency in schools, as special committee Commissioned by the Education Ministry came up With a host of suggestions. Will the recommendations Finally main the difference?

A FINAL solution — that was the brief given to a special committee set up to study and resolve once and for all the poor command of English among Malaysian schoolchildren.

The committee was asked to come up with a complete and permanent solution to improve English language proficiency among students.

The special committee or *Jawatankuasa Khas Mengkaji Strategi-Strategi Meningkatkan Prestasi Bahasa Inggeris di Kalangan Pelajar Sekolah* outlined the reasons behind the poor results and came up with several proposals.

The recommendations include giving all English teachers a critical allowance and an incentive in the form of a pay increment if they improved their language proficiency.

The report also recommended that students be grouped according to their English ability.

At primary school level, they would be given the opportunity to study English at their own pace and while in secondary school, students would sit for separate English language papers according to their field of study or streams in Form Four.

Another revolutionary proposal is bringing in native speakers to teach English in Malaysian schools.

The committee was made up of experts from higher education institutions in both the public and private sectors as well as from schools, representatives from the Malaysian English Language Teaching Association (Melta) and the British Council, and officials from the ministry's various divisions, most notably the Curriculum Development Centre.

The report noted that the status of English as a second language in Malaysia has not been fully achieved.

The situation has become more critical now because of the needs of the K-economy which require a majority of the Malaysian population to be able to communicate in English effectively, said the report.

However, the report underlined the fact that efforts to promote English would not affect the status of Bahasa Malaysia.

The Cabinet, at its meeting on May 2, was notified of the findings of the committee, and Education Minister Tan Sri Musa Mohamad has pledged that the ministry will act immediately to implement the recommendations.

Those that cannot be carried out immediately will be discussed further and suitable alternatives found.

Causes for the low performance

According to the report, four major factors led to the poor performance of students — teacher quality, student quality, availability of supplementary materials and the role played by the school's administration.

Teacher factor

The committee found that the teaching profession could no longer attract the best candidates who were proficient in English. It had become the option of last resort, and many candidates were not proficient in the language.

Teaching and learning methods were found to be unappealing, with some teachers rarely using interesting strategies.

Speaking skills had also been neglected. An examiners' report for the International English Language Testing Service (Ielts) showed that students' ability in the speaking section was disappointing.

The expertise of Master Teachers or *Guru Cemerlang* had not been fully tapped, while the shortage of English teachers in certain states resulted in the placement of untrained teachers and non-English optionists in schools, particularly in East Malaysia and the East Coast. Ironically, there were too many English teachers in the Klang Valley — many of whom are not teaching English.

Statistics showed a shortfall of 4,758 English teachers. As a result, English lessons for Years One and Two in primary schools and Forms One and Two in secondary schools were taught by inexperienced and untrained teachers.

About 30-40% of "good teachers", including those who graduated from twinning programmes with foreign universities, were reported to have left the profession to work in the private sector.

Student factor

sure to the language and limited opportunities to use it. Students were not aware of the importance of English and lacked a strong foundation in grammar and vocabulary. There was also no structured reading programme in primary school.

Materials and physical facilities

Good quality materials to supplement the textbook were sorely needed especially by teachers not trained in English and those serving in rural areas. The committee found that there was a lack of suitable materials for students in these areas, such as English newspapers. The report also criticised the quality of English textbooks which did not have sound pedagogical principles. The blame, the committee felt, lay with textbook writers who were not professional or experienced.

Management of English at school level

According to the committee, some school heads did not give enough attention to raising English language proficiency in their schools. Some English language panels, too, did not emphasise language learning but were more concerned with routine administrative work. The committee said there was proof that whenever the school's administration took English seriously, the performance of students in major public examinations like the Penilaian Menengah Rendah and Sijil Pelajaran Malaysia was good.

Recommendations of the committee

The committee put forward four recommendations.

Wider use of English within the school system

The report noted that students need to take charge of their language learning. They need to be given the opportunity to take the initiative to learn English through listening to songs, playing language games and watching English programmes. The committee recommended more assignments and co-curricular activities in English, with emphasis on speaking skills and oral tests to improve students' communication skills.

Improving teaching quality

The report recommended that a critical allowance be paid to all English language teachers. To encourage teachers to improve their proficiency, financial incentives in terms of a pay increment could be given when teachers achieved a certain level of English proficiency in a special test.

The ministry should also continue with its scheme to scheme should also be implemented more effectively through lecturers in Teachers Training Colleges (TTCs) and teachers in the Malaysian Trainers Development Programme. Facilities in TTCs should also be optimised.

The committee said the expertise of Master Teachers should be fully utilised by reducing their teaching workload and allowing them to help other teachers one day a week. A special programme to support and guide teachers in interior areas should also be introduced. The hiring of retired English teachers on contract should be continued, as well as employing foreign native speakers of English as Expert Contract Teachers.

Raising the quality of learning

The report recommended a Mastery Approach, where students achieve a certain proficiency level before moving on to the next one. The set system, where students are grouped according to their English proficiency level, was also recommended.

The report added that the ministry should ensure that only trained and experienced teachers teach Year One and Two pupils. Greater emphasis should also be given to communication skills in English language tests. A structured reading programme will be introduced at primary school level, preferably in Years One and Two. The class reader programme in secondary school would be maintained. Resource centres would also be manned by full-time staff and stay open during office hours.

Textbooks should be written by full-time writers who are experts in content and pedagogy, said the committee. Teachers and lecturers should be given sabbatical leave to write textbooks. Schools should be given the freedom to choose their own textbooks appropriate to their students' ability.

The use of interactive multimedia labs and software and the Educational TV channel should also be used more effectively in reaching out to rural schools students.

Introduction of English ~~based on stream~~

Three different types of English will be offered at Form Four level in 2003 — General English, Alternative English and English for Science and Technology. General English will be for students who are doing the Humanities elective. Alternative English for those in Basic Industrial Skills, while English for Science and Technology will be an

SECTION VIII

THE ROLE AND STATUS OF THE ENGLISH LANGUAGE BASED ON THE AUTHOR'S FINDINGS

English is widely used in Malaysia in all forms of communication (speaking, reading, & writing) by people of different economic status, except by those in rural areas and by some Malays/Bumiputras. In general, English is more likely to be spoken by the more educated Malaysians among themselves in academic as well as non-academic settings. The English spoken in Malaysia is a mixture of British and American, sometimes with a code switching of Bahasa Malay. The American influence on the spoken English results from the strong influx of Americans to Malaysia for education/ IT jobs, tourism, as well as American TV programs, and returning Malaysians to Malaysia from the United States after studying and working.

The English language continues to play to important in lives of many Malaysians, especially in the areas of business, technology, science, and international communication.

The Ministry of Education, however, has concerns about "the poor command of the English among Malaysian school children," (see Education Report, "Steps to better English".

SECTION IX
THE FOLLOWING LESSON PLANS ARE STANDARD-BASED, IMPLEMENTED BY DISTRICT OF COLUMBIA PUBLIC SCHOOL SYSTEM, EFFECTIVE 1999-2000

FOUR STANDARD-BASED LESSON PLANS/WORD LIST

ACADEMIC LEVEL: HIGH SCHOOL
SUBJECT AREAS: World History/World Languages
UNIT THEME/TITLE: The Role and Status of English in Multiethnic/Multilingual Malaysia/Geography Established the Setting for a Multiethnic/Multilingual Malaysia
TIME PERIOD: 10 Days

STANDARD-BASED LESSON PLAN # 1

CONTENT STANDARDS:

Students understand relationship between people, places and environment. Students understand the physical and human characteristics of places and regions and show patterns and consequences of change.

PERFORMANCE STANDARD:

The student:

1. identifies regional climatic patterns and weather phenomena and relates them to events in the Age of Building-Asia, and contemporary world.
2. explains the nature of geography through the four geographic themes of location, relationships with places, movements, and region.

ESSENTIAL SKILLS:

Uses maps, globes, to analyze the physical conditions and human landscapes of the world.
Indicates how maps and globes reflect particular historical and political perspectives

OBJECTIVES: Upon the completion of this section students should be able to:

- ☐ give the location of the Peninsular of Malaysia and the two states (Sarawak& Sabah);

☐ tell where the Straits of Malacca is located;
☐ explain why the environmental condition of the Straits of Malacca was good for trading
☐ locate countries, which traded, directly along the Straits of Malacca.

INTRODUCTION/STATING THE STANDARD:

Explain the five themes of geography: location tells where places are found on the earth; place describes unique characteristics; interaction focuses on people and the environment; movement examine links between people, goods, and ideas; and regions focuses on areas with similar characteristics

NEW INFORMATION/REINFORCING PREVIOUS CONCEPTS:

☐ Identify/describe the absolute location of the Straits of Malaysia
☐ Identify by giving the absolute location of the early trading partners
☐ Identify/describe the relative location of Malaysia and its early trading partners using the cardinal points
☐ Analyze the relative location of the Straits of Malacca in an historic setting

GUIDED PRACTICE:

☐ Have students work in cooperative group to identify where they and give clues as to its location using the grid system (latitude and longitude).
☐ Have students use the scale to measure the distance from where they live to the Peninsular of Malaysia.
☐ Discuss the relationship of geography to history

SUMMARY & CLOSING:

What is the relationship between geography and history relative to the Straits of Malacca?

RESOURCES: globes, maps

STANDARD-BASED LESSON PLAN #2

CONTENT STANDARD: Students understand chronological order and spatial patterns of human experiences, by placing the stories of people and events in the context of their own time and place.

PERFORMANCE STANDARD:
The student:
- summarizes historical development of Malaysia;
- explores the effect on international trading and the development;
- traces the development of multiethnicity, multilingualism in Malaysia;
- explains how the British rule influenced the development of the English language in Malaysia.

ESSENTIAL SKILLS:
The student:
- constructs parallel timelines to demonstrate parallel lives and simultaneous historical episodes from ancient world history to 1900;
- identifies key dates, events, places and peoples during historical periods;
- writes paragraphs that sequence the cause and effect relations of historical events.

OBJECTIVES:
Upon completion of this section students should be able to:
- analyze and categorize the early stages of human development in Malaysia;
- summarize historical development of multilingualism in Malaysia;
- summarize historical development of the English language in Malaysia.

INTRODUCTION:
Explain that as people migrate from place to place they bring their cultures

LEARNING EVENTS/NEW INFORMATION:

The student:

☐ writes an essay describing how the various rulers of early Malaysia laid the foundation for a multilingual Malaysia, an English speaking Malaysia, and finally one national language;

☐ assesses the impact the birth of a national language on the other dialects and mother tongues. Gives special attention to words from Bahasa Malay, Arabic, Indian, and English;

☐ compiles a list of Bahasa Malay words that you observe are cognates of any of the three other languages.

GUIDED PRACTICE:

Have students work in cooperative groups to discuss what they have learned in the time line about the status of the English language from the period of the British rule to contemporary Malaysia.

SUMMARY & CLOSING:

1. What are the roles of English in contemporary Malaysian?
2. Why is English considered an important and necessary language in Malaysian today as seen by the Malaysian educators?

RESOURCES:

ruler, Bahasa Malay, Arabic, English, and Indian Dictionaries

STANDARD-BASED LESSON PLAN #3

CONTENT STANDARD 2: Students use varied methods, sources, and critical habits in research and writing.

PERFORMANCE STANDARD:

The student:

formulate a hypothesis that describes the trend toward globalization, technological advancement, international professional programs on the future status/role of English in Malaysia;

☐ research and analyze how the past can be used to tell Malaysian of today how their ethic diversity and their multilingualism are the contributions of the earlier Malaysians/and or immigrants.

ESSENTIAL SKILLS:

The student:

☐ Follows consistent practices in quoting, paraphrasing, or citing sources used;

☐ searches for answers to the five questions that reveal past history (what, when, where, why, & how).

OBJECTIVES: Upon completion of this section students should be able to:

☐ select relevant information by applying accepted research methods;

☐ select and apply technology tools for research information analysis;

☐ investigate history and portray the role of historians.

INTRODUCTION:

1. Discuss the various research methods used by the historian
2. Discuss the terms objective vs. subjective
3. Discuss the two categories of sources
4. Distinguish opinion vs. fact

LEARNING EVENTS/NEW INFORMATION:

The student:

☐identifies the primary sources used by the author to help her reach the conclusion that English is spoken by **most** Malaysians;

☐plays the role of a historian choose one of the causes of migration and list all of the questions you can think of that relate to it. Student may answer the following: Why did migration take place?

☐examines historical data of the early British and American relationship vs. early British and Malaysian relationship.

☐compares and contrasts the American English with the British English after listening several British people in British film or on the news.

GUIDED PRACTICE:

Have students work in cooperative groups to discuss why United States is also multicultural. Ask each other are they multilingual and the advantages in being multilingual in a multiethnic society. Pay special attention to the languages of the fast growing Asian and Hispanic population in their communities.

SUMMARY &CLOSING:

1. What does one have to do to become proficient in a world language or world languages?
2. How can you become multilingual?
3. Do you feel challenged to learn that Malaysians, whose home language (mother tongue) is not English are, in most cases, fluent speakers of English, and some are also very good writers?

RESOURCES:
English reading material written by a British author, internet cites, TV, British films

STANDARD-BASED LESSON PLAN #4

CONTENT STANDARD 7: Students understand the historical evolution of political ideas, ideologies, and institutions. They see how different political institutions have affected human life and how technological, economic, social, cultural, religious, and philosophical forces in history have shaped politics and society.

PERFORMANCE STANDARDS:
The student:

- ☐ analyzes the origin and goals of the early rulers Malaysia; formulates a hypothesis that explains the future of the English language in a multiethnic/multilingual Malaysia;
- ☐ formulates a hypothesis that explains the future of the Spanish language in a multiethnic/multilingual United States.

ESSENTIAL SKILLS:
The student:

- ☐ explains the emergence of English as a compulsory second language in Malaysia beginning 1957 - present;
- ☐ analyzes the impact of the English language on the Malaysian society today.

OBJECTIVES: At the end of this section students should be able to:

- ☐ explain the roles English plays in Modern Malaysia;
- ☐ explain the status of the English language in Modern Malaysia;

☐ list the reasons why the proficiency in English is of such importance in the Malaysian education system.

LEARNING EVENTS:

☐ Write a brief narrative explaining how the English language has shaped the politics of language.
☐ Discuss your understanding of the historical evolution of English as a compulsory second language.
☐ Debate your perspective on the current global/international status of English.
☐ Discuss the possibility of having in the future a (sole) compulsory second language in the United States based on the US Census on the highest percentage of language minority speaking group. What recommendations do you think the US Department of Education will make to ensure that teachers gain proficiency as well as students in the compulsory second language?

GUIDED PRACTICE:

☐ Identify ways in which the Malaysian Ministry of Education intends to improve the status of the English language skills of the teachers of English.
☐ Identify ways in which the Malaysian Ministry of Education intends to improve the status of the English language skills of students.
☐ Discuss the findings of the Education Committee in the Sunday Star, May 20, 2001, "Steps to better English"(See Section VII (#V).
☐ Identify the recommend solution for each of the causes for the lack of proficiency.
☐ Read the newspaper excerpts draw conclusions

SUMMARY & CLOSING:

1. Have cooperative groups report their perspectives about the global/international status of English.
2. Have students evaluate the recommended solutions of the Committee (See Section VII (#V) then answer the question posed in the article, "Steps to better English:" Will the recommendations finally make the difference?

RESOURCES:

newspaper excerpts, article entitled **"Steps to Better English"**

Definitions/Word List

Using a dictionary, write the definitions of the following words:

monolingual
multilingual
trilingual
quadralingual
multiethnic
international
vernacular
official language
national language
monopoly
sultan
mother tongue
monsoon

SECTION X

SUGGESTIONS FOR CLASSROOM ACTIVITIES

☐Discuss ways to acquire a language(s) other than your home language (mother tongue).

☐Discuss ways of gaining proficiency in a second, third, or fourth language.

☐Construct a bell curve to illustrate the "rise and fall" of the history of the English language in Malaysia.

☐Encourage your peers to be bilingual or multilingual.

☐Evaluate the disadvantages in being monolingual in a multilingual society.

☐Compare and contrast the elements of multiculturalism in both Malaysia and the United States.

☐Investigate the applicability of a national language in the United States.

☐Investigate the applicability of an official language in the United States.

☐Start a pen pal club with students in Malaysia. Write in English, but ask for an expression in the national language, mother tongue, or dialect each time you write.

☐Discuss ways to improve your proficiency in English in writing, speaking, comprehension, and pronunciation (the American English).

☐Describe how the emphasis on English proficiency helps you to understand the emphasis on English proficiency here in the United States of America.

- □Explain how the evolution of a multiethnic/multilingual society in Malaysia helps you to understand better the multiethnicity and multilingualism in the United States of American.
- □Invite a representative of the Malaysian Embassy to get more information on the role and status of English in Malaysia.
- □Invite a representative of the Malaysian Embassy and a representative from the British Embassy for "tea" and listen for the usage of similar expressions, and pronunciations.

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Dress and Body Adornment in Malaysia

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Rancho Alamitos High School
Garden Grove, California

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The Tattoo in Borneo
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Related Articles
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Section I

Dress
In
Malaysia

Historical Background of the Ethnic Groups of Malaysia

The location of the Malay Peninsula at the meeting point of sea routes between India and China contributed tremendously to the evolution of its distinct cultural and ethnic mixture. Malaysia's natural resources also led to the arrival of various groups and the evolution of a society rich in diversity and culture.

The current population of Malaysia is estimated at 21.7 million, with 83 percent living in Peninsular Malaysia, 9 percent in Sarawak and the remaining 8 percent in Sabah.

The Malays

The Malays, which currently represent approximately 55 percent of the Malaysian population are today considered *bumiputras* (sons of the soil) of Malaysia. The Malays, however; were not originally native to Malaysia but had come to trade with the Arab, Indian and Chinese merchants. The historical background of the Malays is quite complex. According to many historians, a technologically advanced group migrated to the peninsula from China over 3,000 years ago. Called the Proto-Malays, they were seafarers and farmers. Their advances into the peninsula forced the native peoples into the hills and jungles. History's periodic waves of cultural evolution, however, soon created another group, the Deutero-Malays. They were a combination of many peoples including Siamese, Indians, Chinese, Arabs and Proto-Malays. Mixed with the people of the island of Sumatra and other parts of Indonesia, the Deutero-Malays formed the ethnic basis for the group today known simply as the Malays.

The Orang Asli or Orang Ulu

The original people or Orang Asli, also referred to as the Orang Ulu, are the true native people of Malaysia. The Orang Asli/Orang Ulu are from more than thirty different and separate tribes. These people retreated into the interior of Malaysia when the forefathers of the Malays began arriving.

Today these indigenous people of Malaysia are most apparent in the eastern Malaysian states of Sabah and Sarawak located on the island of Borneo. The culture of these indigenous groups is vastly different from the Malays, Chinese or Indians of Malaysia. Current estimates place the Orang population at an estimated 60,000 of which 60 percent are jungle dwellers and the remaining 40 percent live in coastal villages.

The Chinese

The Chinese make up approximately 30 percent of the population of Malaysia. The Chinese in Malaysia are mostly descendants of migrants from Southern China who arrived between the 18th and early 20th centuries. The Chinese came to Malaysia to trade. Chinese laborers also transported themselves to Malaysia to work in the tin mines. They are a very diverse community and represent the eight major dialect groups (Hakka, Cantonese, Hokkien, Foochow, Chao Ann, Teochew, Henghua, Hainanese). The Chinese Malaysians also have a variety of religions including Buddhism, Confucianism, Taoism, and Christianity.

The Peranakans or Straits Chinese

Melaka is the original home of a distinctive cultural group which emerged in the Straits settlements of Penang, Melaka and Singapore. Referred to as the Peranakan or Straits Chinese, many of the Melaka Peranakans are the descendants of early Chinese traders who settled in Melaka and took local brides. These men were referred to as Babas and the women Nyonyas. Their culture is a unique blend of Chinese and Malay. In Penang, some of the Chinese who took local brides had come from Burma or Thailand, which added even more of a cultural mix. Many Singapore Peranakan moved to the island from Melaka or Penang.

The Indians

Most Malaysian Indians are Tamils from the southern part of India, however; almost every linguistic group from the subcontinent is found in the Malaysian Indian population. Indian influence can be found throughout Malaysia. The first Indians arrived to trade. Some Indian settlements evolved into kingdoms in which the rulers were known as *rajah* and Hindu *Bramin* rituals dominated the royal courts. Today in Malaysia, Indians comprise approximately 7 percent of the Malaysian population, but have a profoundly rich cultural influence. Indian restaurants and Hindu temples can be found throughout Malaysia. The stories of the Hindu prince Rama and his wife Sita are included as Malaysian folklore. Many Malay words are derived from Sanskrit and before the Muslim traders brought Arabic script the people wrote in ancient Indian script. Various Malay customs reflect the Hindu influence such as wedding ceremonies. The Indians had such a great impact on Malay society that the 1,500 years between the arrival of the first Indians and the coming of Islam in Malaysia is sometimes called the Hindu or Indian period. Later, when the British maintained control of India and Malaysia as colonies of the royal crown, South Indians came to Malaysia to work as laborers on rubber plantations.

Eurasians

Melaka fell to the Portuguese in 1511 and a strong Eurasian community has been present in the region ever since. The Portuguese took the city to gain control over the spice trade which was dominated by the Muslim Arabs. Melaka was the target since it was a place in which goods from all over the East were available and goods from all over the West were sold to the people. Malaysia stands clear of the monsoons that many other Asian nations are forced to tolerate, which made it an ideal trading center throughout history. In 1511, Western influence had arrived in Southeast Asia and the Portuguese took control of Melaka. About a century later, the Dutch overpowered the Portuguese and took over Melaka. Later, the British would take over the city.

A Portuguese influence can still be observed in the culture of the people of this region. Many of the Portuguese intermarried with the local people. An extremely old dialect of Portuguese known as *Cristao* is still spoken by many of the people in this part of Malaysia. The Portuguese influence can also be found in the foods, music and dances of the local population. Many Malaysians today bear Portuguese surnames such as De Silva and De Soto. Although the Portuguese Eurasian community is probably most recognizable, descendants of cross-cultural marriages in the 19th and 20th century are equally proud of their English or Dutch heritage.

Clothing Styles Among Malaysia's Various Ethnic Groups

Malay Clothing

Malay men generally dress in Western style clothes. The main difference between Western style and Malay style is that you will rarely, if ever, witness a Malay man wearing shorts. Malay men dress modest compared to Westerners due to religious beliefs and beliefs regarding morality.

On Fridays, Muslims gather to attend prayers at the mosque. For Friday prayer, the men usually change into different clothes. An Arab-style robe may be worn, a loose jacket and long *sarung* or a Malay outfit of rayon or cotton with a short *sarung* made of cloth adorned with gold threading. This elegantly decorated cloth containing gold threads is called *songket*, and can be very expensive. The *sarung* is worn over a pajama type of pants that are made of cotton or rayon.

Traditionally Malays wore a piece of cloth on the head wrapped in different shapes known as the *tengkolok*. This is still worn in some small villages. It is more common to see men wear the *songkok*. The *songkok* is a black velvet cap worn by Malay and other Muslim men. It is usually worn on Friday only, however; some choose to wear it everyday. Men that have made a pilgrimage to Mecca wear a white *skullcap* or *turban*. Men that are in a hurry drape a handkerchief over the head, because the head must be covered for the Friday prayers.

Many Malay women wear Western style clothing. However, the clothing chosen is usually quite conservative. Malay women generally cover the arms and the legs completely. The *baju kurung* is the most common garment among Malay women. The *baju kurung* includes a full length skirt (past the ankles) with a long sleeved loose fitting overblouse that reaches almost to the knee. In the past, the *baju kurung* was worn over a *sarung*. The outfit is extremely loose fitting. It is made of either silk or cotton, however; sometimes other synthetic materials are used. The *baju kurung* is also the most popular choice for girls' school uniforms in Malaysia.

The *baju kedah* is similar to the *baju kurung*, except that the *kedah* blouse is shorter in length. The *baju kedah* blouse is loose fitting and reaches to the hips. The *baju kedah* was also traditionally worn over a *sarung*, but now is usually worn over a long full length skirt.

The *baju kebaya* differs from the *baju kurung* and *baju kedah* because it is less conservative than the others. The *kebaya* is a fitted blouse with long sleeves. The neckline of the *kebaya* is sometimes cut somewhat low. The *kebaya* is worn by many of the cultural groups of Malaysia, however; many Muslim women consider it to be too fitted and inappropriate. The *kebaya* is commonly worn by the Peranakan Chinese groups.

One visible trademark of Malay dress is the headcovering. Many Muslim women cover their heads out of respect for Allah. Traditionally, Malay women wore a loose fitting scarf wrapped around the hair. Within the last 25 years, the scarf has been replaced with the *tudong*. Many scholars attribute this to the rise and influence of more conservative factions of Islam around the globe. The *tudong* covers the hair and the head. A tight fitted cap is worn underneath to keep the hair hidden and in place. It is pinned below the chin so that only the face shows.

Peranakan or Straits Chinese Clothing

Nyonyas, the term for Peranakan women, traditionally dressed in a *batik sarong* with a lacy embroidered *kebaya,* the fitted blouse held together with ornate brooches called *kerongsang*. These outfits are still associated with the Peranakans and are still quite common today.

Chinese Clothing

The Chinese Malaysians dress in modern western style clothing. It is extremely rare to see Chinese Malaysians wearing traditional outfits. Some women wear the tight fitting , high-slit *chongsam* for special festivals and events. It is not unusual to see the hostesses or waitresses in Chinese restaurants wearing elegantly tailored *chongsams.*

Indian Clothing

The Indian men commonly wear Western style clothing for work, but wear a white garment similar to the *sarung*, a *dhoti* and a white long shirt when attending ceremonies. At home, many Indian men wear the *sarung* for comfort.

Some Indian men may be seen wearing *turbans*. These are Sikhs and due to religious reasons cannot cut their hair or whiskers. The hair is carefully piled on top of the head and wrapped in a white *turban*.

Although many Indian women and girls wear Western style clothing, it is still quite common to see Indian women in a *sari* or *Punjabi suit*. Indian girls do not wear traditional Indian dress until puberty. The *sari* is a cloth six meters in length draped around the waist. The cloth is tossed back over one shoulder. The woman's torso is covered by a *choli*. The *choli* is a tight fitting short sleeved blouse. A few inches of the woman's midriff are generally exposed between the *choli* and the *sari*. Many Indian women in Malaysia have abandoned the *sari* and converted to wearing the *Punjabi suit*. The *Punjabi suit* consists of a long blouse and trousers made of silk, cotton or a cotton polyester blend. The *Punjabi suit* traditionally is a North Indian outfit, but has become increasingly more popular because many Indian women believe it is more practical and comfortable than the *sari*. Sikh women generally wear a suit called the *salwar-khamis*. This is a trouser suit that covers the arms and legs fully. It may be made of silk, hand-woven cotton or a synthetic material.

Iban Clothing

Traditional Iban male warrior clothing consists of a *loin cloth* and *headdress*. The *headdress* contains feathers and the beak of the treasured hornbill. Iban men also wear *pua kumbu* textiles. The Iban are considered to be the most skilled weavers of Borneo. Using backstrap looms they produce a variety of intricate textiles, the most important being the *pua kumbu*. These textile designs were once related to tribal wars or headhunting. The Iban believed that these elaborately constructed designs ward off evil spirits and bad luck.

Sometimes Iban women wear traditional dress for ceremonies. The woman wears a *sarung*-type skirt of intricately woven colorful fabric. A large beaded neckpiece is worn that covers the neckline to just above the breasts. A tight fitting cloth is worn over the breast and midriff area. The outfit is elaborately decorated with silver coins. Numerous anklets and bracelets of silver adorn the legs and arms of the woman. The most impressive feature is the magnificent *sugu tinggi*, an exquisite decorative silver headdress.

Around the longhouse or for daily wear, the Iban women wear cotton slacks or skirts with loose blouses. Many wear *sarungs* for comfort in the heat of the jungle. Many Iban women go topless or only wear bras for daily attire at the longhouse but cover up when the tourists arrive.

Description of Pictures

1. Malay woman in baju kurung and tudong headcover (photo by C. Warner)

2. Young Malay Muslim in tudong (photo by C. Warner)

3. Traditional Malay wedding attire (photo by C.Warner)

4. Peranakan style kebaya with kerongsang (photo from *Gilding the Phoenix*,Edited by Edmond Chin, The National Museum of Singapore, 1991)

5. Chinese woman in chongsam (postcard)

6. Indian girls in traditional dress (photo by C. Warner)

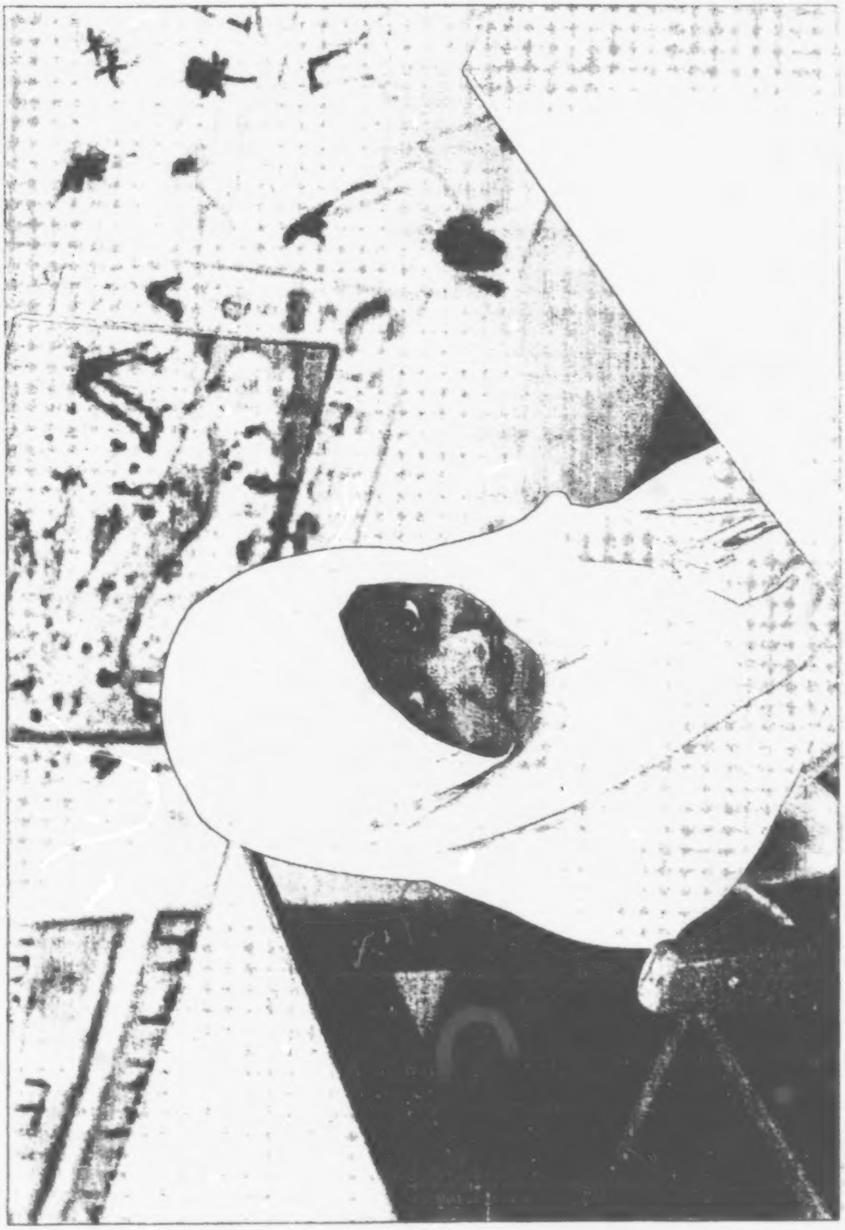
7. Young Indian woman in sari (photo by C.Warner)

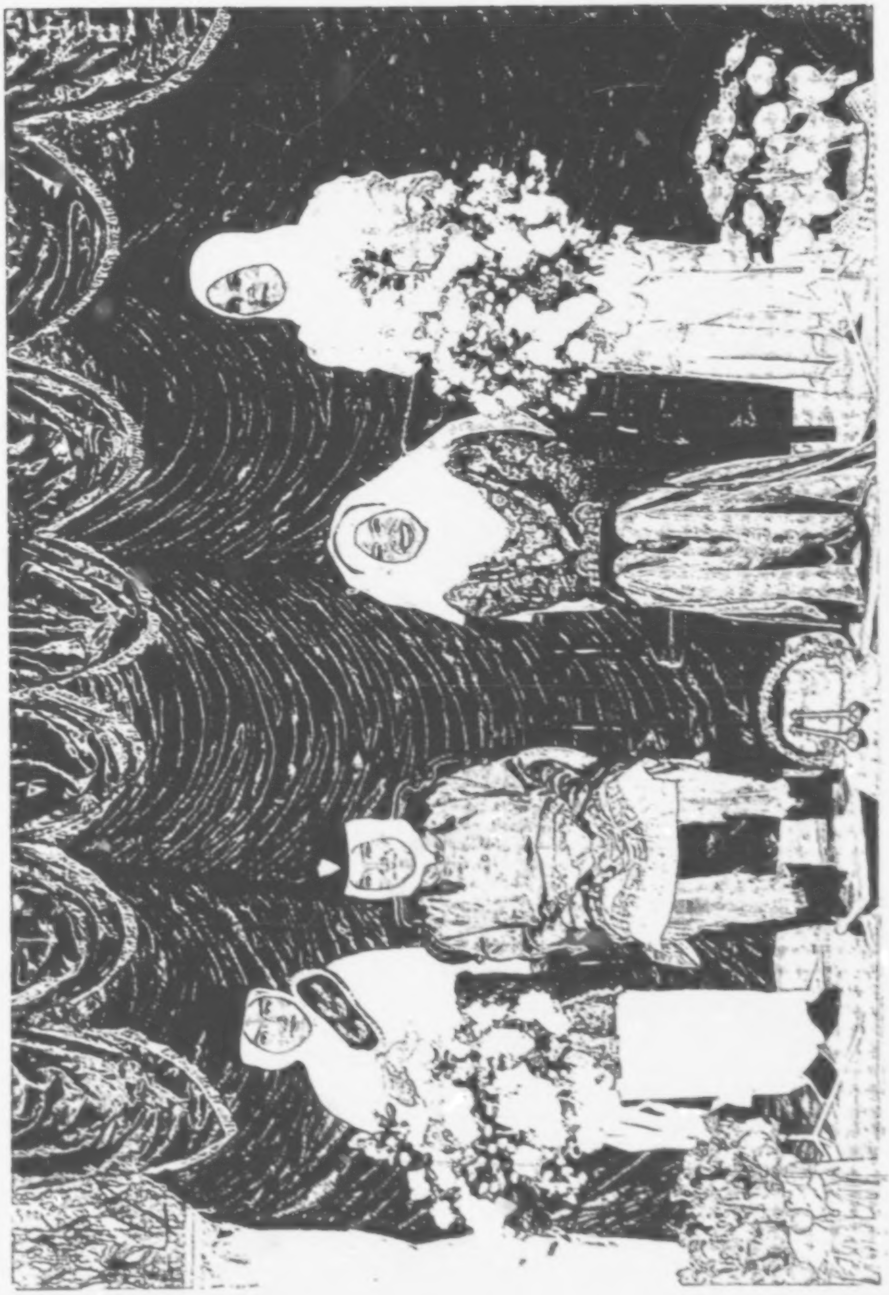
8. Historical photograph showing Indians in traditional attire (photo from *Singapore: A Pictorial History*, Edited by: Gretchen Liu, Archipelago Press,1999)

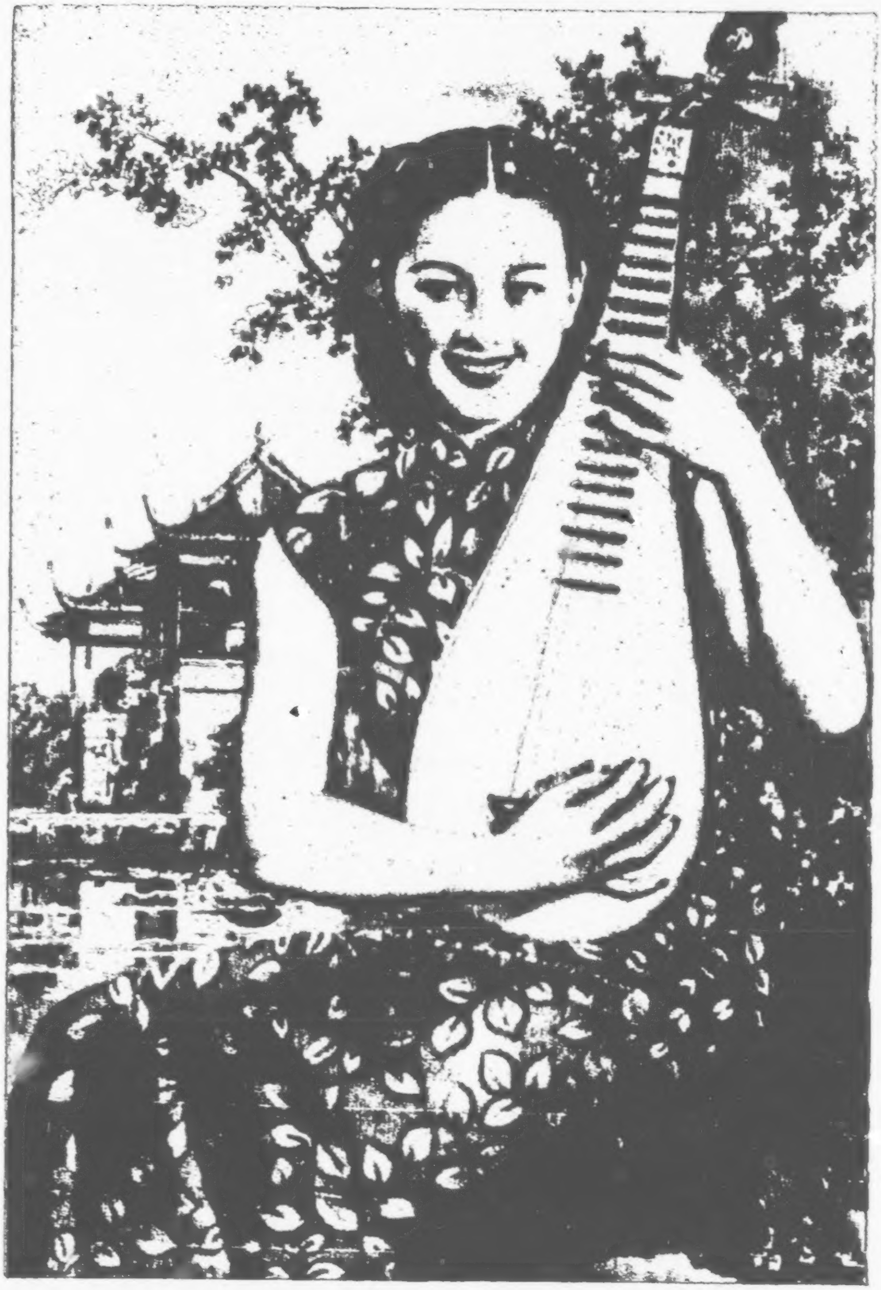
9. Young Iban woman in traditional dress (photo by C. Warner)

10. Iban woman in traditional dress (photo by Dennis Lau, from *Borneo: A Photographic Journey*, 1999)

11. Drawings illustrating the clothing of various Orang Ulu people







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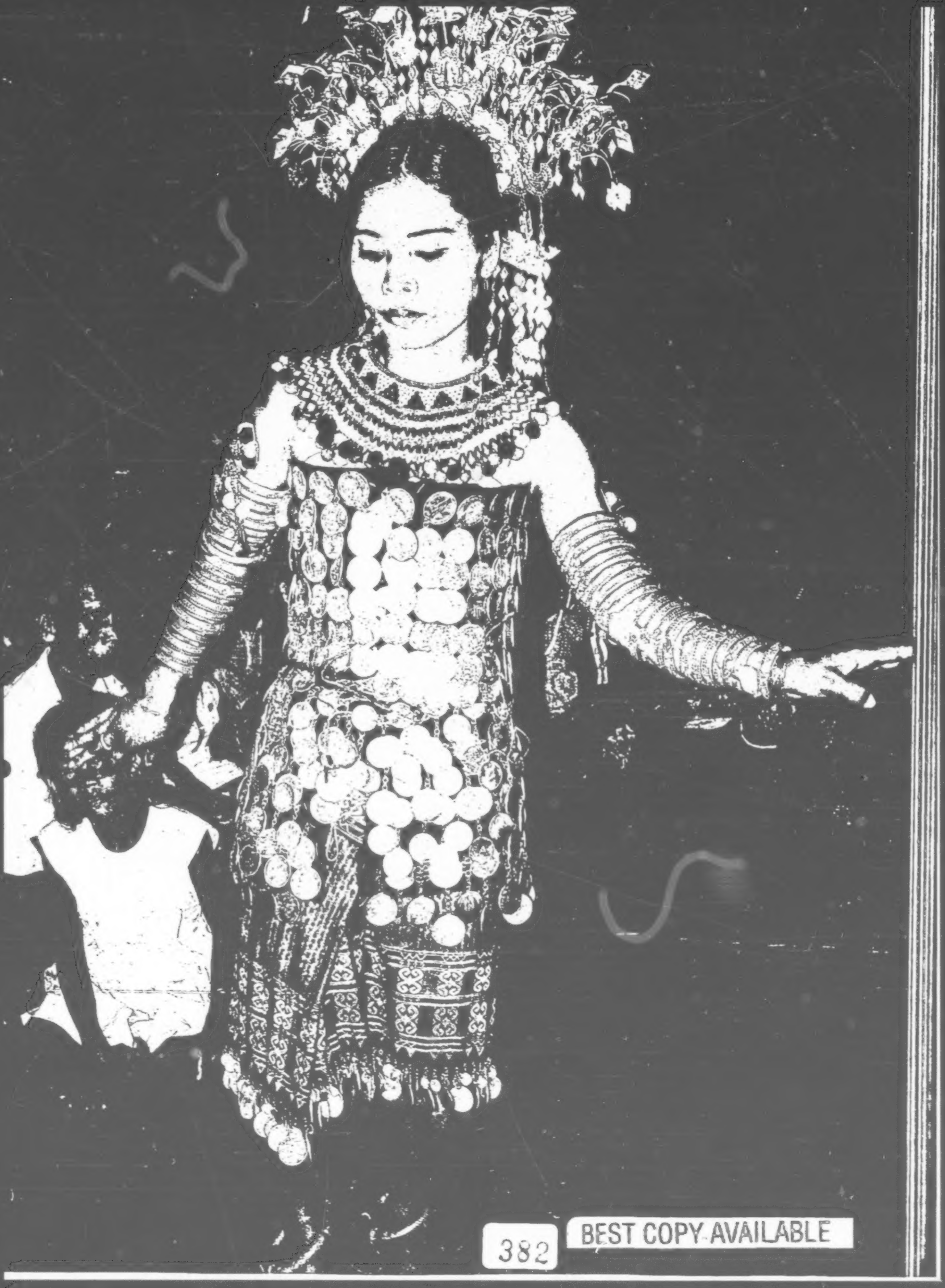
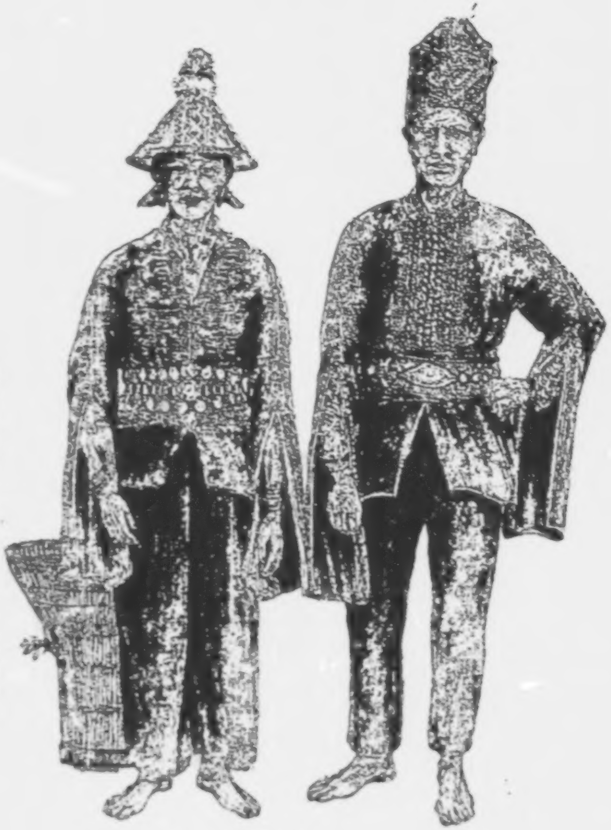
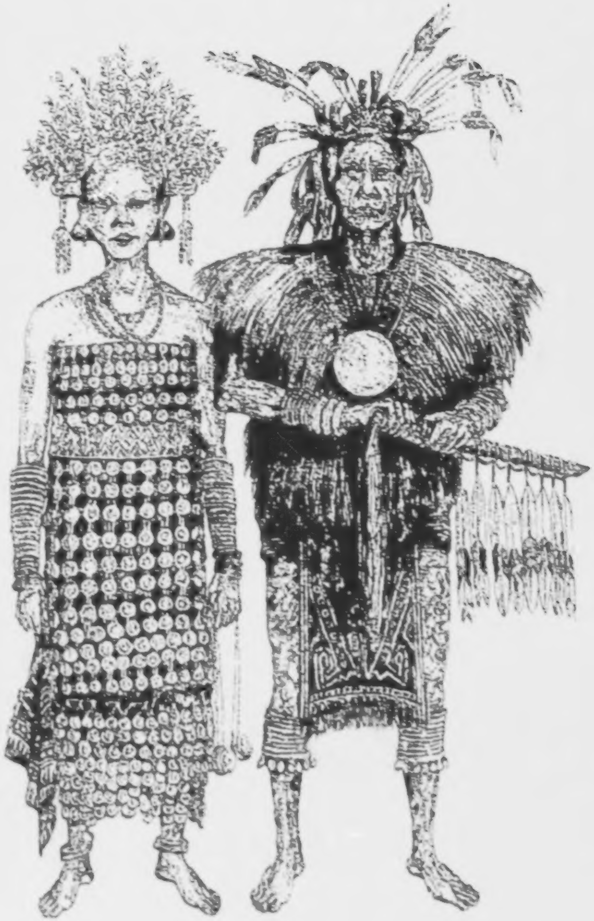
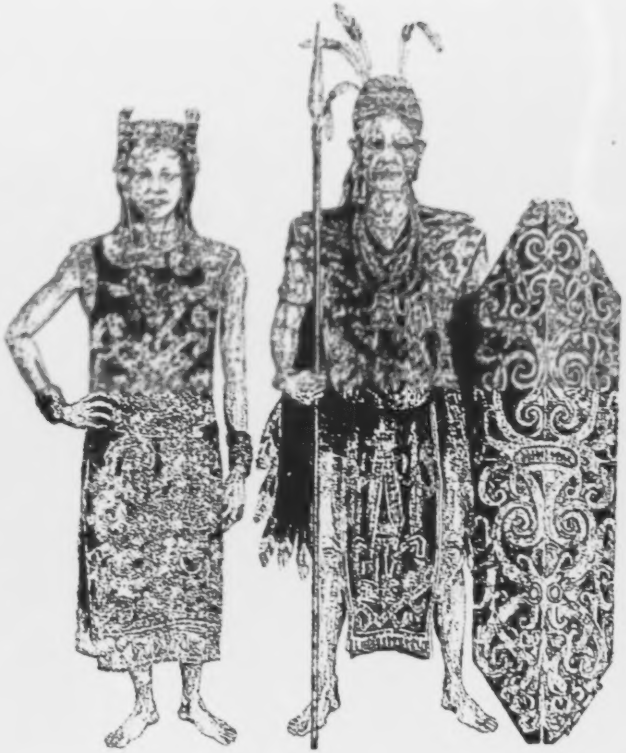




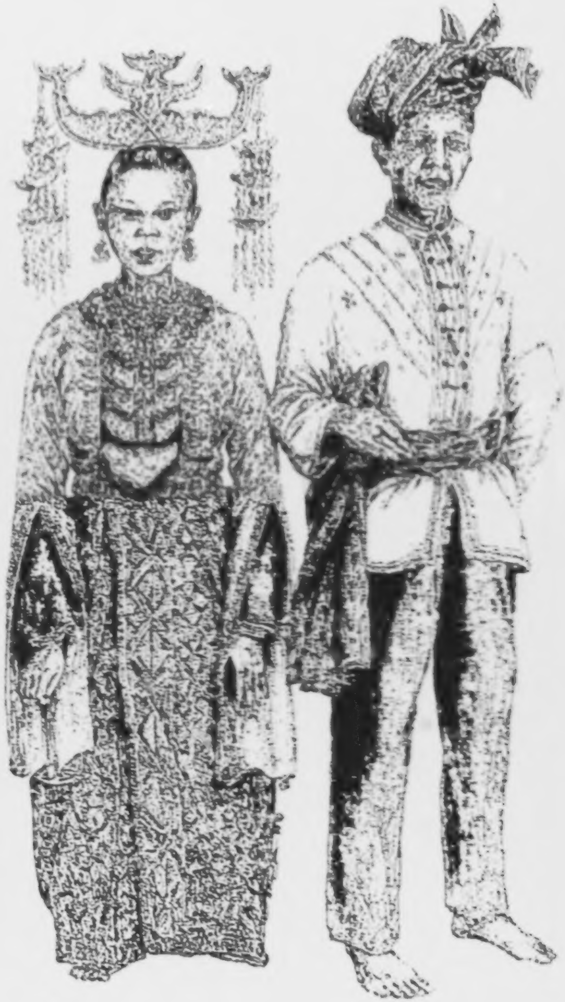
Kadazan/Dusun traditional costume, Sabah (Borneo) Malaysia.



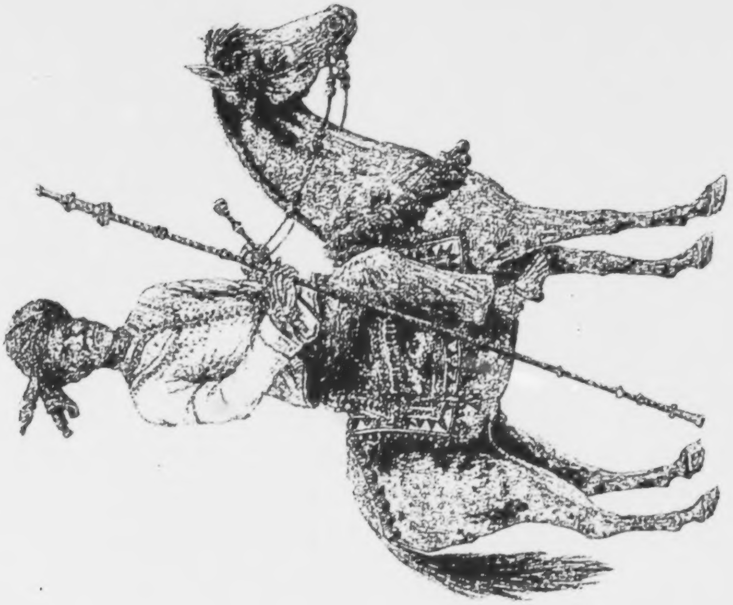
Iban traditional costume, Sarawak (Borneo) Malaysia.



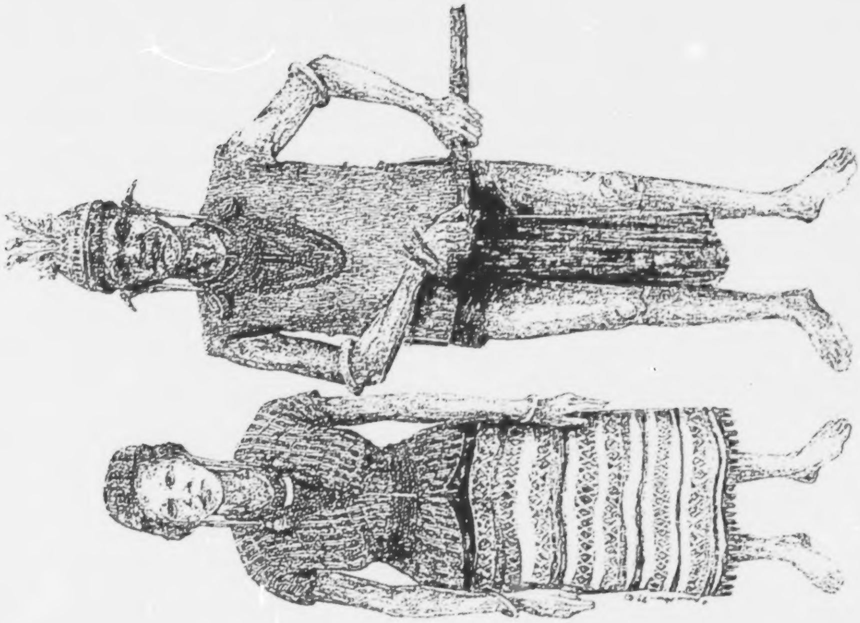
Traditional Kayan costume, Sarawak (Borneo) Malaysia



Traditional Bajau costume, Sabah (Borneo) Malaysia



Bajau horseman, Sabah (Borneo) Malaysia



Kelabit traditional costume, Sarawak (Borneo) Malaysia

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The Development of the Peranakan Style

"In the case of the men, the sarung is worn down to the heels or up to the knees according to the taste and fancy of the wearer. The twisting of the sarung in such a manner as to keep it safe and tight for any length of time seems to be an art unattainable even by the Malays, still more by Europeans, some of whom adopt this dress....but sarungs and activity are incompatible I am quite convinced. A woman can never use more than one hand for anything, the other always occupied in keeping her clothes on." Mrs. Innes, 1885

The problems associated with keeping the sarung in place was eventually solved. Similarly, the tunics designed in Malaya were problematic because no buttons were used. The problems were solved with jewels. Exquisitely designed belts were added to keep the sarung in place, while jeweled pins known as the kerosang were used to keep the kebaya from exposing a woman's chest.

The belt and the jeweled pins became essential and were worn daily among the Peranakans. This connection between dress and jewelry evolved into the fashion associated still today with the Nonyas. Previous to these styles emerging in the Straits settlements, the styles were invented hundreds of years in the past. Clothing resisted change because it almost always represented identity and status, however; in the 1880s, the Straits Chinese began to change styles more frequently. Jewelry was also changing because it was so important to the costume. Evidence for the transitions are available in photographs from the period.

If we are to analyze the development of the dress we would first begin with the lower garment which was either a sarung or a long cloth called a kain panjang. The sarung is a waist to ankle- length cloth sewn only at the edges. A person pulls the tube shaped cloth over the head and then wraps the cloth around the waist and tucks it into the waist. The second is a long piece of cloth wrapped around the body a number of times. When worn, these two types of lower body garments are difficult to tell apart. They were first noted in 8th century artifacts from the region. It is believed the wearing of these garments was imported from India. Evidence also suggests that the technology for weaving was also brought from India during this time.

During the 8th century, both men and women were bare breasted. This practice is still observed among many of the Dayak tribes. The earliest mention of a garment to cover the upper body is in Wang Da Yuan's famous text of 1396. He mentions both bare-breasted native peoples and some wearing short bajus. There is no record of what this outfit looked like, although many scholars believe it is the ancestor of the baju kurong and the baju panjang.

The baju kurong is a long sleeved tunic which hangs almost to the knees. It has a round collar with a slit to allow the head to fit through. Many times the slit is fastened with a small jewel. The baju panjang was open in the front and required the use of brooches to keep it together. The baju panjang became popular with the Straits Chinese which is apparent in portraits of the time period.

No one really knows why the Peranakans were so fond of the baju panjang. Some believe the baju may have been first introduced by the Chinese. The outfit is similar to a long-sleeved, open-fronted tunic worn by ladies of the Ming dynasty.

The material used in the mid to late 1800s was kain chaylay, a woven checked cotton. It was used for either the baju panjang or sarung. Many timese it was matched with a batik design. The outfit was worn on its own, or with a white cotton inner garment known as the baju dalam. The colors of the past were muted. Today the outfits are much brighter than these first renditions. The conservative style of this era later was worn as a dress for mourning or only for elderly women. This outfit was the first in the evolution of the Peranakan costume.

After 1890, changes in the style of the baju panjang are noted. Floral Chinese silk brocades replaced the previously used materials. Many wealthy Nonyas opted for Western materials such as velvet. Pale colors were generally used. The women also began to wear an inner garment which had cuffs around the wrists and a high neck. This may have been introduced by Western missionaries in the area. The garment lacked buttons and was worn with jeweled studs.

During this same period, the baju shanghai became the trend in Singapore due to the immigration of tailors from Shanhai. The outfit had a long sleeved Chinese tunic and a western style pleated skirt. The garment was usually made of Chinese brocades in pale colors and lavishly trimmed with lace and embroidery. Sometimes silk and voile were used for the costume.

This is thought to be the second stage in the evolution of the Peranakan style.

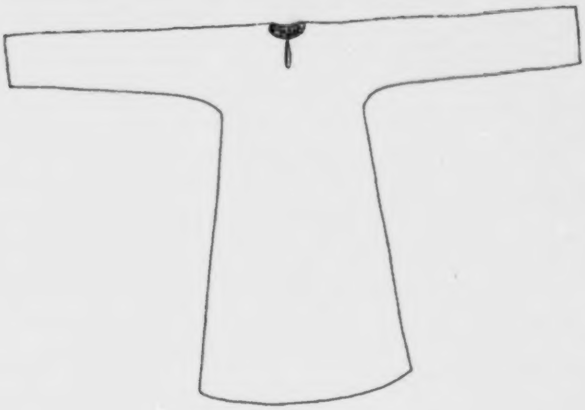
The women of Penang were the leaders of the Peranakan fashion movement. The outfits may have become popular because they were the perfect backdrop for a wealthy woman to show off her jewelry. During this period, creative artistic jewelry became the signature of the Straits Chinese women.

Another type of garment was developing in the south. This outfit came form Dutch women who began wearing the outfits of the locals around the 1880s. The dress was similar to the Victorian blouse. It was usually white, lacy and contained a high collar and V neck. It was open in the front like the baju panjang and required pins to keep it closed. This was the prototype of the kebaya.

It was not until the 1920s and 30s that more colorful designs became trendy. Batiks prints became brighter and brighter as chemical dyes found their place in Malaya. Most historians note that in the 1930s the typical Peranankan outfit was at its height. To match the bright colors of the sarungs, the kebaya became more colorful and were still decorated with inserts of real lace. This was known as the kebaya rendah. After another 10 years the real lace would be substituted with sulam. Sulam eventually took on its own form, sometimes in the design of flowers or animals.

This new style was named the kebaya sulam. It had a more open neck than the previous design. The kebaya sulam is viewed as the final stage of the Peranakan dress. It was fitted to the figure and transparent. Women wore lacy camisoles underneath the thin fabric. The camisole was embroidered or crocheted in matching designs or colors. New forms of kerosangs were created for the new kebaya. The earlier types were much too heavy for the material of the kebaya. This was the final stage in the evolution of the Peranakan fashion that is still worn by many women today in the region.

The following drawings and photographs of Peranakan clothing styles were taken from: *Gilding the Phoenix*, Edited by: Edmond Chin, Published by The National Museum of Singapore, 1991



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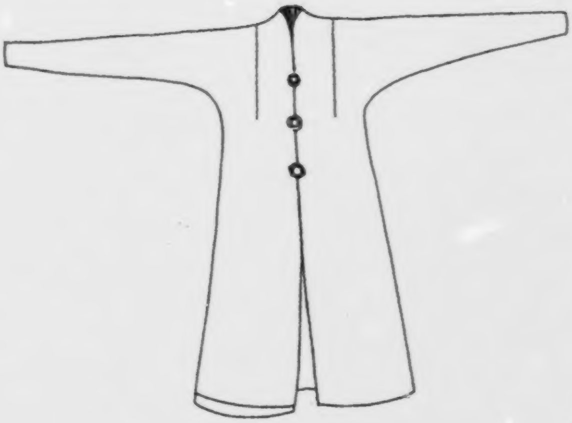

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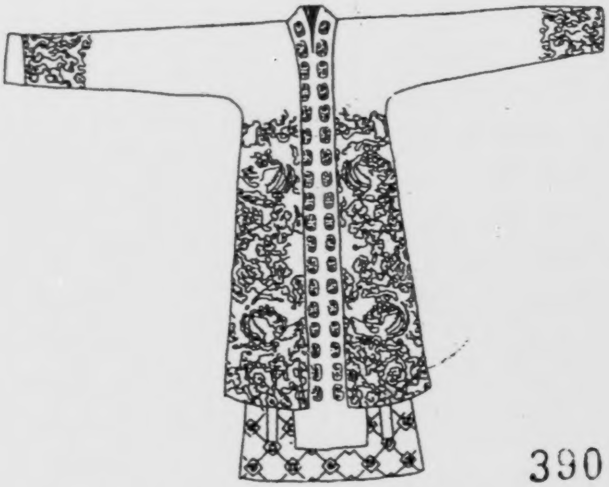

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Peranakan Costume through the Ages

1 KAIN CHAYLAY SARONG WITH BATIK BAJU PANJANG WORN WITH A BATIK SAPU TANGAN; A GOLD BUCKLE AND SILVER BELT, CIRCA 1880; A GOLD CIRCLET KEROSANG, CIRCA 1875.

2 A SILK BROCADE BAJU PANJANG, CIRCA 1900; A COTTON BAJU DALAM; A SARONG FROM LASEM, 19TH CENTURY; A BATIK SAPU TANGAN WITH A CROCHETED EDGE WORN WITH A GOLD AND DIAMOND KEROSANG, CIRCA 1900; A SET OF GILT SILVER AND ROCK CRYSTAL BUTTONS.

3 A LEMON YELLOW SILK BROCADE BAJU SHANGHAI WITH EMBROIDERED APPLIQUE FLOWER BORDERS, CIRCA 1910, WORN WITH A GOLD AND DIAMOND NECKLACE; A GOLD, JADE AND DIAMOND PENDANT, CIRCA 1900; A GOLD AND DIAMOND COLLAR PIN.

4 A SILVER GREY SILK BROCADE BAJU SHANGHAI WITH EMBROIDERED APPLIQUE FLOWER BORDERS, CIRCA 1910, WORN WITH A GOLD AND DIAMOND NECKLACE; A GILT SILVER PENDANT; A GOLD AND DIAMOND COLLAR PIN.

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6 A HAND EMBROIDERED COTTON VOILE AND NET KEBAYA, CIRCA 1920; A BATIK SARONG FROM PEKALONGAN, CIRCA 1910; A COTTON CAMISOLE, CIRCA 1930 WORN WITH A SILVER AND CRYSTAL BROOCH WITH BUTTERFLY MOTIFS, CIRCA 1920 AND EDWARDIAN PLATINUM NECKLACE, CIRCA 1910.

7 A HAND EMBROIDERED LILAC VOILE KEBAYA, CIRCA 1920; A BATIK SARONG FROM PEKALONGAN BY OEI KHO TJOE; A COTTON BRODERIE ANGLAIS CAMISOLE WITH A SCOOP NECK WORN WITH A GOLD AND DIAMOND KEROSANG, CIRCA 1925; A GOLD AND DIAMOND PENDANT, CIRCA 1930; A GOLD PANEL BELT, CIRCA 1920; A GOLD 'CHAIN MAIL' PURSE, CIRCA 1920.

8 A MOURNING ENSEMBLE CONSISTING OF A WHITE KEBAYA SULAM AND MATCHING CAMISOLE, CIRCA 1950; A BLUE AND WHITE SARONG, EARLY 20TH CENTURY WORN WITH A PEARL AND SILVER KEROSANG, A PEARL AND SILVER NECKLACE AND A SILVER BELT.

9 A BLUE VOILE KEBAYA SULAM MACHINE EMBROIDERED WITH A DESIGN OF SWANS CIRCA 1950; A KAIN PANJANG PAGI SORE

Batik

The term "Batik" is an Indonesian-Malay word. The official languages of Indonesia and Malaysia and are linguistically similar. Batik refers to the process of dyeing fabric by covering areas of cloth with a dye-resistant wax substance to prevent the absorption of color. The technique is over one thousand years old. Historical evidence demonstrates that cloth decorated with this technique was in use over 1700 years ago in Africa, the Middle East and in several places in Asia. Historians do not know exactly where batik originated, but they believe the first batik arrived in Malaya and Indonesia by travelers from the Indian subcontinent.

Batik was embraced by the people of Malaysia for two main reasons. Batik technique offers immense possibilities for artistic freedom since patterns are applied by actual drawing rather than by weaving with thread. The second reason for its popularity in Malaysia and around the world is its durability. The colors in Batik are much more resistant to wear than those of other fabrics because the cloth is completely immersed in dye and the areas not protected are allowed to absorb hues to the extent that the colors will not easily fade.

Due to its popularity, batik patterns are used in a wide variety of fabrics. Many fabrics are falsely called batiks even though they are not made by the true batik method. These cloths have a batik like design, but are not produced by the dye method. There also exists a major difference between hand made batik designs and those produced by stamping. The "cap" technique is demonstrated in the photograph on the following page. This type of batik is produced much faster than hand painted designs. The hand painted technique is demonstrated in the photograph following. Hand painted batik brings a much higher price than the batik produced by the "cap" method. Batik is still widely popular in Malaysia and Indonesia and is also popular in many Western nations. Most batik in Western nations is imported from Malaysia and Indonesia.

Hand painted batik in process (photo by C. Warner)

Cap batik process (postcard)

The following article was taken from: *Malay Woven Textiles: The Beauty of a Classic Art Form*, Siti Zainon Ismail, Percetakan Dewan Bahasa dan Pustaka, 1997

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Traditional Textiles in Classical Malay Literature

Descriptions of the types, shapes, decorations and materials employed in Malay textiles have an important place in classical literature. Such descriptions are found in both prose and poetry; in poetry they occur equally in the pantun, gurindam *and* seloka *forms. No doubt such descriptions often rely a good deal on the imagination of the author, sometimes acquiring mythic dimensions, but the general details can be confirmed through reference to the details on types, materials and decoration employed, which can be found in ethnographic records.*

On the basis of these descriptions, we can suggest that the complete Malay costume, particularly as worn by royalty, consisted of five items. These were one or other form of the sarung (kain), the jacket (baju), throusers (seluar), waist sash (ikat pinggang), and the headcloth or "turban" (tengkolok). The texts attach various symbolic and aesthetic dimensions to the mention of types, cloths and decorations.

1. Awang Sulung Merah Muda
The hero, Awang Sulung Merah Muda, wore:
Trousers

Long loose trousers (Ornament)
Drawn in at the ankles
With hundreds of mirrors on the legs
And thousands of mirrors at the waist

Small gussets with tiny mirrors (Pattern)
Large gussets lined with ivory
With the dewangga welvet (Material)
Which rippled as he walked
A gift from the pious Sutan
The effect was truly stunning
He moved like a eagle in the sky
Like lightning, or glittering diamonds
Jewels casaded through the
glass fragments
You could wash it in a small flask
It was impervious to stains
And unaffected by perspiration ...

Jacket
The jacket was ainul-banat *velvet*
With added small fringes (Material)
It was worth five hundred thousand coins

Waist Cloth
He wore a waist cloth of cindai *(Material)*
Printed Coromandel cloth
With three Indian embroideries
Following a Chinese pattern
Forming points, like gills
As wide as the world
In thin folds, no wider
Than a thumbnail
If you soaked it
It became drier and drier

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If you hung it on a line
It shone with moisture

Sarung
He wore a Cambay Bugis sarung
Not today's Cambay (Material)
The old type of Cambay ...

Turban
His headcloth was pelangi *(Material)*
Folded again and again (Pattern)
Not today's pelangi *(Material)*
The old type of pelangi
There was magic in every corner
It was tamped with wonderful
gold patterns (Ornament)

You couldn't knock it off his head
You couldn't kill him
The hardest blow
Would glide away
The hardest blade
Would soften

2. Hikayat Sri Rama
The hero, Sri Rama, wore:
Trousers

His trousers were dewangga *velvet*
(Material)
With slanting separate gussets (Pattern)
And hundreds of mirrors around his waist
(Ornament)
Thousands along his legs
Mirrors scattered
All over his body

Jacket
His jacket (Colour)
Was a fiery scarlet colour

Waist-cloth
His waist-cloth (Material and
Was a male-patterned cindai *Ornament)*
A long sash
Of thirty measures
Thirty measures, that is (Ornament)
Including the fringes
Three times a day (Colour)
It would change colour
In the morning
It was the colour of dew
In the middle of the day
The colour of water-hyacinth
And at night
As black as pitch

Turban
On his head
He wore a princely headcloth
It was made of pelangi *(Material)*
And folded like ripples in a river
It had a peak in the middle (Pattern)
So fine that everyone who saw it
admired him
One peak stood out
It was unfolded
The cloth was no ordinary cloth
It had been made by his mother
While he was still a child
The cloth was full of love
And marvellously magic

Waist-cloth
His waist-cloth was no ordinary waist-cloth
It was a royal waist-cloth

Made of muslin *(Material)*
And decorated with marble bells
(Ornament)

3. Malim Deman
The hero, Tuanku Malim Deman, wore:
Trousers
Trousers decorated with diamonds
Forming the holy names *(Ornament)*
Forming the holy names
Hassan and Hussein

Jacket
He wore a velvet jacket *(Material)*
Stamped with gold *(Ornament)*

Sarung
A cindai *sarung* *(Material)*
With yellow fringes *(Ornament)*
With a diagonal sash
Of Cambay Bugis cloth

Turban
His folded headcloth
Was made of pelangi
Not today's rainbow cloth
The old rainbow cloth

Textiles also symbolize beauty. They often occur in the initial couplet of pantun *quatrains, as well as in* gurindams, *and serve to link the Malays to nature and culture. The following* pantun *describes some different types of textiles:*

Timun betik mari kupetik
Petik mari canggal kuku
Hilang songket berganti batik
Batik bernama cindai beldu

Translation:
Let me pluck a soft cucumber and round papayas
With my long fingernails
Take off your songket *put on* batik
Feel the velvet rainbow next to your skin

The following pantun *also mentions types of cloth:*

Kain pelekat kain shaul
Sama-sama kita ampaikan
Adik berniat abang berkaul
Sama-sama kita sampaikan

Translation:
A check sarung and a fine shawl
Hanging side by side
If you are willing and I am honest
We can do it

To following pantun *refers to a particular style of* songket*:*

Sutera songket panjang sembilan
Panjang sutera hingga kepalanya
Tuan laksana permata intan
Saya menumpang akan cahayanya

Translation:
A songket *cloth nine feet long*
Shining silk from one end to the other
You are a gleaming diamond
I rejoice in your light

The above poems mention a remarkable number of cloths: dewangga *velvet,* ainul-banat *velvet,* cindai, *printed Coromandel cotton, Cambay* kain Bugis, pelangi, *glazed stamped linen, dark red dyed cloth, muslin, checked*

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sarungs, shawls, songket *and* batik *all of which were worn to considerable effect in the malay world.*

The continued use of these cloths is attested in the major ethnographic records of Malay costume.

Other literary texts alert us to a multiplicity of terms for various cloths: cindai kara *in the* Sejarah Melayu *(1984:207); as well as male-patterned* cindai, *female-patterned* cindai, *and* celari *silk cloth woven with a full gold patterns in the* Hikayat Malim Deman *(1983:37). It is clear that the term "woven textiles" covers not only fairly plain cloths but also* songket, *Cambay* kain Bugis *(a silk textile), and woven* pelangi *stamped with patterns of gold (which was used particularly for headcloths).*

Many of the terms used in Malay literature are still employed today by traditional craftsmen. These include mori, *fine white cotton, and* mastuli, *a thick silk fabric adorned heavily with gold thread. Besides this, descriptions of the motifs and decorations such as "kain dua seragi", double cloths with a single pattern, and "ten measures of yellow* pelangi *rainbow cloth, worn as a headdress (bulang)" are also found in these classical literary works. They became useful sources of reference for items stored in ethnographic collections.*

The Function and Aesthetics of Textiles

THE general term used for cloth in the Malay textile area is "kain". The function of kain *varies from one society to another within this culture area. Malays commonly wear* kain *in the form of a sarung. When the cloth is not joined at the ends, this is called* punca potong *(a cut length of cloth) in Kelantan and Trengganu; or simply "a single length", as in Java.*

The sarung is undoubtedly the most basic form of costume in Malay society. Depending on the form of the cloth, its design, the way in which it is made, as well as the way in which it is worn on particular occasions, kain *bears different names in the different regions of the Malay world. These include* tape *or* tapih, *among the Malays of Sarawak, Brunei and the city of Banjar in Kalimantan, Indonesia;* tapa *or* tapis *in Lampung;* ulos mogah *among the Bajaus;* ulos *among the Bataks;* upoh *among the Gayo-Achehnese;* lipa *among the Bugis;* sawek *or* sawet *in Palembang;* badung *among the Ibans; "dombak" in Bengkulu;* lambak *"kodek" among the Minangkabau; and* ija pinggang *in Acheh.*

By learning the term used to describe a particular cloth, we come to know what is distinctive about the cloth. The Iban badung, *for example, is a form of* pua kumbu *warp* ikat *textile; Bajau* olos pudong sambit *is a black cloth with added cotton or metallic embroidery;* tape *is* songket *cloth in Sarawak and an embroidered velvet in Kalimantan. Whereas the Malay sarung is made of silk or cotton, plain or* songket, *in Palembang and Borneo, the* songket *form is the most common. Among the Bajaus,* tubau *is a cotton* songket *cloth.*

The size of the cloth will vary according to its use. A common size is 2.5

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76.
Sara
Mala
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meters long (warp) and 1.5 meters wide (weft). A child's sarung may be the same length but has a smaller width, perhaps one meter.

The Bugis employ a special frame to weave cloths of 2.5 by 0.5 meters: these are worn as headcloths.

The function of any paticular piece of cloth is most evident when it is worn. Then, too, it assumes additional symbolic and aesthetic dimensions. Rossi (1980:26) suggests as a general principle that any piece should be studied in terms of the four frames of reference: its form, its function, its use and its meaning. Form relates to the external qualities of the cloth; function and use relate to the role of the cloth in the material culture of those who produce and use it; while meaning has to do with the abstract symbolic cultural and religious values. Utilitarian values can never, of course, be completely separated from symbolic and aesthetic values (Cirlot 1985:xxxvii), and so, it is to these broader concerns that we now turn to in this last part of this book.

Precious Symbols

According to Hodder (1982:11), the term 'symbol' refers to: "an object or situation in which a direct, primary or literal meaning also designates another, indirect, secondary and figurative meaning".

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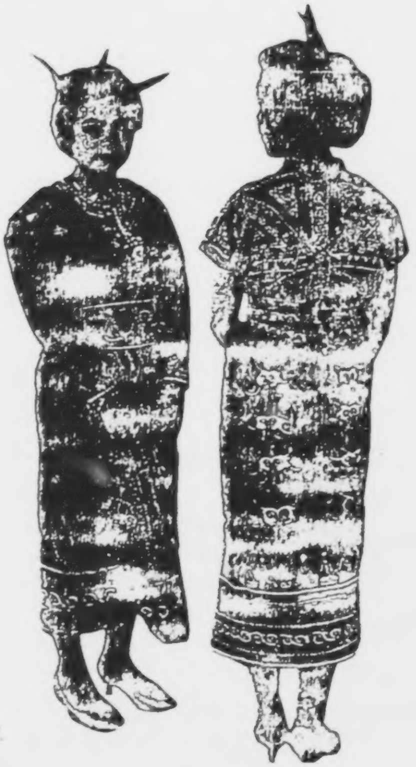

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Within the Malay world, the symbolic value of particuar cloths is most evident in traditional ritual and ceremonial occasions.

Ethnographic studies of the Western Bajaus, the Malays of Sarawak and Brunei, and of the Malays of West Malaysia, for example, clearly indicate the importance of kain *in general, and* songket *in particular, as ritual paraphernalia in ceremonies related to kinship and the affirmation of family bonds. Special cloths are present as childbirth, marriage and death, and when a person is installed into certain specific social roles. Prior to birth, rituals are held to rock the mother's stomach (melenggang perut) and she must be appropriately attired for this. Ear-piercing rituals were held prior to marriage;*

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these had their appropriate costumes and jewellery. After the marriage, the couple passed into a more normal daily state through use of a bathing ritual, for which special materials were used for the couple and the bathing dais. Various vows were taken after the death of a loved one: these, too, often involved cloth.

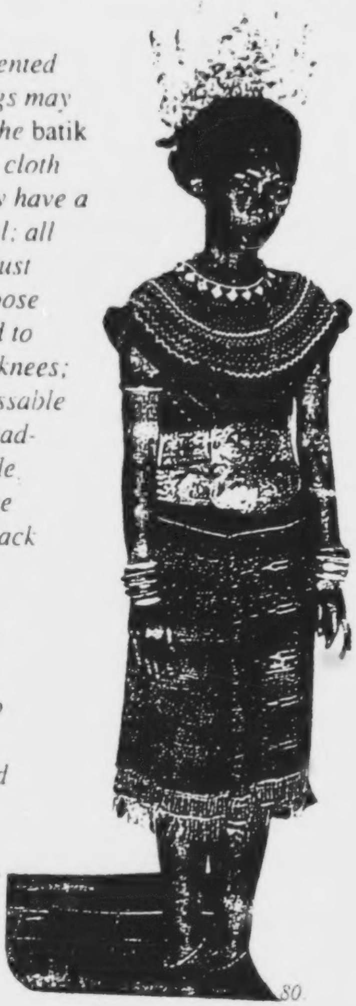
In his study on the use of cloths as ritual gift in Lampung, S.A. Niessen (1985) notes that "as objects of ceremonial exchange (cloths) have undergone the least change ... They are transferred from wife-givers to wife-takers and from older people to younger people of the same clan, to bestow upon them 'sahala' or spiritual strength and blessing". This ritual use runs in parallel to the more common use of other clothes as blankets (ulos modom), as slings for carrying children and as long shawls (ulos paro. pa).

The use of songket *in Malay society, both as a major part of the five-piece costume and as an accessory, serves to mark the status and, often, the rank of a person Panuti's study of the* Adat Raja-raja Melayu *(1983), or Traditional Customs of Malay Kings, shows how clothing is closely related to royal ritual and custom. Panuti reminds us that rituals have both positive and negative effects, wherein people are commanded to do or not to do certain things. Sultan Muhammad of Malacca (1424-1444) introduced the use of the yellow* songket *sarung and* baju *for royalty. There were, however, corresponding prohibitions, as no one else but the king was allowed to wear this colour. The codes of Selangor (A. Samad Ahmad 1966:66) describe some other prohibitions:*

No ornamented silk sarungs may resemble the batik *or* pelangi *cloth unless they have a head-panel; all sarungs must be worn loose and extend to below the knees; it is permissable to wear head-cloths made of Javanese batik or black Buginese cloth, but these must not bear gold stamp or gold embroiderd thread.*

In contrast with these partial prohibitions, commoners were absolutely forbidden to wear silk or cloth with a gold thread.

The acquisition and transfer of valuable cloths was, therefore, a valued part of royal life. Over time, the exchange value of various types of material became highly codified. Table 4.1 shows how clothes were related to each other in the calculation of royal dowries.



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The table suggests four major types of textile: cindai *(limar), gold-threaded material,* kain Bugis *and silk. Folowing the order of the table, we may find the highest value being given to the* kain cindai *and* limar *(128 pieces); followed by* kain Bugis *and silk (80 pieces each);* telepuk *(64 pieces); the various forms of* songket, *in accordance with the designs on the cloth, namely chain motifs (64 and 32 respectively); and then, last on the list, whole rolls of muslin.*

The ritual value of the cindai *rests not on the material of used in its production (cotton or silk) but in its symbolic nature:* cindai *is the cloth of royal women (who wear it as a shawl) and of warriors (who wear it as a talismanic waist-cloth. In the* Hikayat Malim Dewa *(Bottoms 1983:214) the heroine is described thus:*

> *She wore a yellow male cindai waist-cloth; the cloth was ten measures long, eleven including the fringes. This was no ordinary cloth; it was made not by human beings but by gods and spirits (dewa dan mambang).*

Decorative Symbolism

Decoration is an integral element in the distinctive beauty of each piece of cloth. There are two aspects to decoration: colour and design. With double ikat *and* limar, *the thrust towards beauty is present from the moment the weaver first begins to bind the threads for immersion in the vats of orange, scarlet, dark blue, yellow, lime or dark green dyes. This can be seen from the briliant colours of the cloths held by the National Museum, and the clever use of six and eight petalled flowers and the Muslim calligraphy to adorn them. We have also seen the beauty of materials worn long ago by Cik Siti Wan Kembang of Kelantan and Princess Ratu Sifiatuddin of Acheh known also as "Puteri Perak". Well-known for their silk cloths, the Bugis have separate terms for locally made cloths and those produced by them, although the materials used to make these cloths are the same. The* kain *Bugis is used at weddings and at other special functions.*

Nevertheless, it should be noted here that it is not merely the costly gold or silver thread woven between the warp and weft of traditional cloth, whether cotton or silk that creates the splendour of the textiles of the great Malay tradition. Read the following pantun:

Bunga melati bunga di darat
Bunga seroja di tepi kali
Hina besi kerana karat
Hina manusia tidak berbudi

Translation:
The jasmine flower blossoms on land
The lotus blooms at the edge of the river
A rusty piece of iron is a thing of shame
A man without morals has no claim to fame

The pantun *tells us a good deal about Malay sensibilities. It is a Malay thoughts and culture and depicts the close ties between the*

83.

82.
A songket limar cuai: life tree motifs; bamboo shoot motif on the head-panel; silk with gold thread; 224 cm × 105 cm. Kelantan. National University of Malaysia collection 1991.

83.
A Bajau bride, wearing a sampit blouse and an olos pudong sambit sarung of cotton-embroidered black material.

Malays and their environment. The above pantun *links human virtue to an order in nature as symbolized by the flower. The use of the flowers may seem to be only a casual hint of the direct statement from the second couplet. This is, however, to vastly underestimate the skill of the anonymous author. Initially, he (or she) has chosen a land-based plant, the tiny jasmine. For Malays, the jasmine is a symbol of gently pervading fragrance and untainted purity. Then, for completeness, the jasmine is linked to the lovely lotus, which grows in the silt of rivers and ponds but remains untouched by the surrounding impurity. The red of the lotus is reflected in the rust of corruption; the white of the jasmine in the innocence of virtue.*

Read in this way, the designs of songket *and* telepuk *are more than just pictures of stylised flowers with four, six and eight petals, of mangosteens, of lotuses or of banana shoots They link the creator of the fabric, the wearer, and those who look upon them, with the nature of the universe itself. More than that. They further remind the wearer and the observer of their social roles and obligations. The ruler wears white or yellow; the treasurer (bendahara) blue and the admiral of the fleet red; other nobles (orang besar) wear green. They have an obligation to themselves and to others. This is also the case for the bride and groom, who wear* songket *on their special occasion and are indeed "king and queen for the day".*

And the infrequent use of calligraphic motifs bears witness to humanity's greatest obligation, to the one great Creator. The motifs of prayer, and the name of God and of His great Prophet, always convey a sense of peace, calm, confidence and well-being. This may be so in the heat of battle in the Hikayat Hang Tuah. *Hang Tuah is depicted as wearing a waist-sash decorated from verses of the Koran, written in large letters, each corner filled with power and might. (Kassim Ahmad 1966:313). Calligraphy is a popular motif chosen for the* telepuk *cloth which are used to cover the dead or their conffins, "... with a gold weft cloth, inscribed with the golden verses of scripture" (Panuti 1983:91).*

Learning About Clothing and Culture Through Pen Pals

Objective: Students will learn about Malaysian clothing and culture by corresponding with a pen pal from Malaysia.

Materials Needed: Letters or addresses of students living in Malaysia. These were given to us by the teachers at Zainab School in Kota Bharu in the Islamic state of Kelantan, Malaysia.

Lesson: Students will write to their assigned pen pal and ask questions regarding the various types of clothing and adornment found in Malaysia. Students share information about American styles of dress and adornment. If possible, students should include a photograph of themselves in typical daily clothing and a second photograph in formal/dress attire. Students are encouraged to continue correspondence to learn more about Malaysian culture and to nurture a friendship.

Students keep a log of letters written and letters received throughout the school year. The final assignment is for students to write a paper explaining what they learned about Malaysian clothing and body adornment from this assignment.

This assignment can be modified to include any aspect of Malaysian culture. You may want students to ask about holidays, customs, foods, environment, etc. This is a wonderful way to expand the knowledge of your students while they teach Malaysian students about American culture. This also encourages students to work on writing skills. Students look forward to receiving letters from their pal and some will continue a lifelong friendship.

What Do Our Clothes Reveal About Culture?

Objective: Students will learn how clothing is related to culture and influenced by cultural values and beliefs, as well as climate, trade and influences from other cultures.

Lesson: Students will learn about the clothing styles of the Malays in Malaysia. This will be done through PowerPoint presentations, reading materials, photograph analysis and an in-class fashion show.
Students will also examine the influence of culture on clothing and how clothing reveals information about a culture.

Students will then research an item of clothing typical of a cultural group of their own choice. This may even be an item of clothing commonly worn in the student's own culture.

Students research and report the following information:

A. Type of material used for the article of clothing and possible reasons why that type of cloth was suitable.

B. Where the clothing originated and possible reasons why it originated in the particular place it did.

C. When the item of clothing first arrived and how it has changed. Whether or not the item of clothing is still worn by members of that cultural group.

D. Note if it is only worn for special occasions or traditional events or if it is every day wear.

How Does Climate Affect Cultural Fashion?

Objective: Students will analyze the climate of Malaysia and its influence on the fashion.

Lesson: Students will research the climate of Malaysia using the internet, almanacs, atlases, encyclopedias, or other reference materials.

Students will draw conclusions based on their research.

Example:

Cotton is used because it absorbs sweat. People sweat due to the hot and humid climate.
Length protects skin from the hot sun.]

Bright colors are worn due to the hot sun. Dark colors are rarely used Silk is used because it is a lightweight fabric and cool to wear in the heat.

Malaysian Paper Dolls

Objective: Students will demonstrate their knowledge of the various types of clothing worn by the various ethnic groups in Malaysia.

Lesson: Students will create paper dolls to demonstrate the various clothing styles of the ethnic groups in Malaysia.

Students will work in pairs for this project. Assign each pair one of the numerous ethnic groups found in Malaysia.

You will need to show students Malaysian clothing styles for this project. This can be accomplished through a PowerPoint presentation, a fashion show, or pictures.

Section II

Body Adornment
In
Malaysia

Footbinding in Chinese Communities

Legend dictates that the practice of footbinding first began in China near the end of the Tang dynasty sometime around 850-900 A.D. According to popular legend, a dancing girl at the court of the Tang emperor bound her feet so that she could dance on her toes, similar to the wrapped feet of a ballet dancer. The girl was extremely graceful and had dainty feet that resembled lilies. The girl was so impressive, aristocratic women envied the grace and beauty of the girl. The practice of footbinding soon spread to court ladies and other aristocratic women. Although it was associated primarily with females of the upper class, the practice eventually spread to the middle and lower classes. Most peasant women were able to escape the process only because it would have made it impossible for them to do the hard physical labor they were expected to perform on a daily basis.

Historians argue that the sculpture and paintings from the Tang dynasty period contradict the dancing girl legend. Women were typically shown as athletic in the Tang dynasty art. It is common knowledge that during the Tang era, aristocratic women played many sports including polo. The first solid historical evidence regarding footbinding in China is actually from the period of the Song Dynasty (960-1279).

Footbinding was an excruciatingly painful process that made it almost impossible for the girl to walk around. For many it was too painful to even stand up on the tiny feet. The price of beautiful feet seems difficult for us to understand. What was the purpose of binding the feet? Most scholars conclude that if a girl did not succumb to this practice, she was considered a social outcast. Marriages were arranged in Chinese societies. If the girl's feet were not bound, it was almost impossible to find a mate. Bound feet became synonomous with wealth and the upper class. A woman with bound feet could not do much and was therefore perceived as a trophy wife. A man with a wife that had bound feet was respected by others since he could afford to provide for a helpless wife. Other scholars conclude that this practice was initiated in order to keep women crippled so they were unable to run away from bad or abusive relationships.

Female children had little say in this matter, since the feet were bound at a very young age. The process of footbinding sometimes included breaking the toes immediately and wrapping the foot in figure eight strips of cloth.

Sometimes the toes would be pushed out of joint gradually by the bindings. It was considered ideal to achieve feet that would remain 3 inches in length. Sometimes due to lack of blood circulation, the toes would literally drop off.

Footbinding was found wherever Chinese women were present. Although the custom was outlawed in China when the Manchu dynasty was toppled in 1911, it was still frequently practiced until the communists came to power in China. Even within the Chinese communities of San Francisco in the United States, footbinding was observed. Many Chinese women in Singapore and the Straits settlements in Malaysia once had bound feet. It is believed that more than one thousand women had their feet bound in the Hokkien and Cantonese communities in Malaysia prior to World War I. Today, it is estimated that only ten women in Malacca and Penang have bound feet. These women are all in their eighties or nineties.

One can still purchase the tiny lotus silk shoes at a specialty shop in Malacca. Mr. Yeo Sing Guat continues making the miniature shoes for the few women remaining with bound feet and for tourists that buy the shoes as a symbol of an era past. The shoes are all hand made of the finest silk. Mr. Yeo Sing Guat has been creating the delicate shoes for over thirty years.

It is important to realize that the Chinese were not the only group to practice a type of body adornment that was painful for women. The price of beauty for women in many cultures mirrors this tradition. Victorian women attempted to achieve the ideal 13 inch waist by restricting corsets that led to severe problems with the rib cage and internal organs. Today, high heel shoes are noted by podiatrists as the cause of many foot problems in women. The Padung women of Burma can be seen with their elongated necks. Women in the United States go through various surgical procedures all for the sole purpose of beautification.

The Tattoo in Borneo

Borneo is one of the few places in the world where traditional tribal tattooing techniques are still observed today. Although tattooing and other forms of body adornment are not as common among the native people as they were in the past, a visitor to Borneo may be fortunate enough to see many older men and women proudly displaying their tattoos.

The term "Dayak" is applied to a variety of aboriginal native tribes including the Iban, Kayan, Kenyah, and others. There is great diversity among these different tribes, but due to isolation from the outside world, they have preserved many aspects of their traditional way of life. Borneo was largely unknown to the Western world until the middle of the nineteenth century. Even today, few travelers venture into Dayak territory, since there are few roads and travel can be quite difficult. Charles Hose and William Macdougall were the first to publish a work on the people of Borneo from first hand travel accounts. The details of the traditions and customs of the Dayaks were published in *The Pagan Tribes of Borneo* in 1912. Their work includes many tattoo designs and information regarding the significance of the designs.

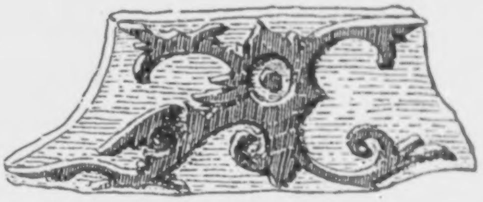
The traditional lifestyle of these people was communal. Many families lived together in a longhouse, which commonly stood beside a river. This is still true today. The rivers were used as roads by the people. Before the arrival of the British, tribal warfare was continuous. The objective was to acquire the heads of enemies. The heads were brought to the longhouse and after being skinned and dried, the skulls were hung from the rafters. Although headhunting is no longer practiced, the skulls still hang in most longhouses as macabre evidence of this past tradition. The skulls were believed to be a source of spiritual energy that would bring the tribe prosperity and good luck. The skulls were treated with great respect and only elders were allowed to touch them.

Headhunting and tattooing were intimately connected in the magic, ritual and social life of many of the Dayak people. Many Dayak women were adorned with elaborate hand tattoos. The hand tattoo was a symbol of status in life and also served an important function after death. The tattoo was believed to illuminate the darkness as the soul wandered in search of the River of the Dead. A spirit called Maligang guarded the River. It was believed that if the soul could show Maligang a tattooed hand, the soul would be permitted to cross the river on a log. If the soul did not have a tattooed hand to show, the sould would be shoved into the river and be eaten by maggots. Various forms of this belief was noted among many of the inland tribes, as well as in many Native American Indian tribes.

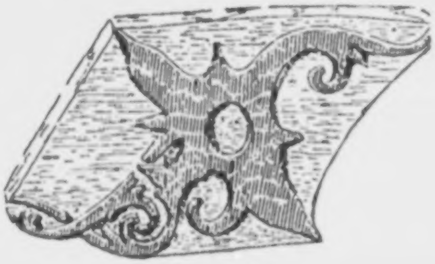
Young Iban men once acquired status through tattoos. The young Iban warrior would set out to travel the world. These travels were considered a rite of passage and a means to bring good fortune to the longhouse. The Iban warrior also gained respect from his fellow people from his adventures. Tales of his journeys were used to entice a young woman into becoming his bride. Status was acquired from the tattoos; symbols of the warrior's brave travels.

Besides tattooing, the Dayaks pierced and stretched their earlobes as a symbol of beauty. The elongation of the earlobes seems to be a universal beautification custom among the various Dayak tribes. The elongation of the earlobe did not have much significance beyond aesthetic beauty. Some of the groups perform this modification only on females within the group, others on males. The ear is pierced at a young age and the child wears a wire hoop earring in the ear. Gradually, the lobe is stretched by hanging heavy earrings on the hoop. The weight of the earrings is increased systematically leading the pierced hole to stretch without tearing completely through the lobe. This practice was once very common, but seems to be fading along with many other Dayak traditions. Today, most of the men and women with elongated ears are in their forties or older. Many of the people have had the earlobe cut and sewn back to appear as if it had never been altered.

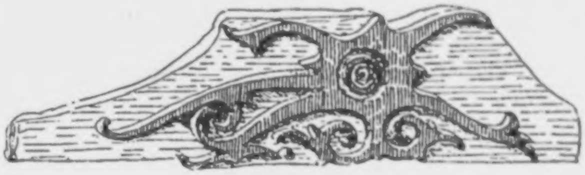
The following drawings and articles on tattooing in Borneo are taken from: *Tattoo History*,Edited by: Steve Gilbert, Juno Books, 2000



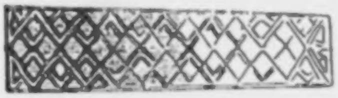
TATU BLOCK.
Used by Kenniah men. ½ real size.
(Hose Coll.)



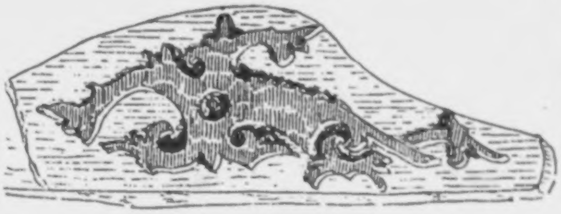
TATU BLOCK.
Used by Berawan men. ½ real size.
(Hose Coll.)



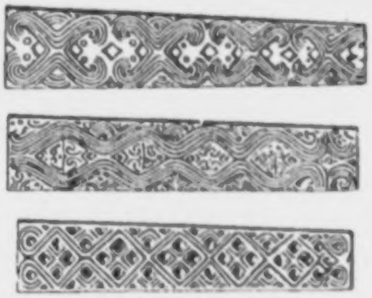
TATU BLOCK.
Used by Kenniah men. ½ real size.
(Hose Coll.)



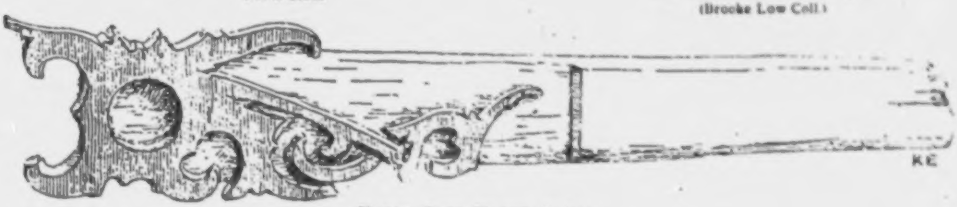
TATU BLOCK.
Upper Kapuas R. ½ real size.
(Prof. Molengraaff Coll., Leiden Mus.)



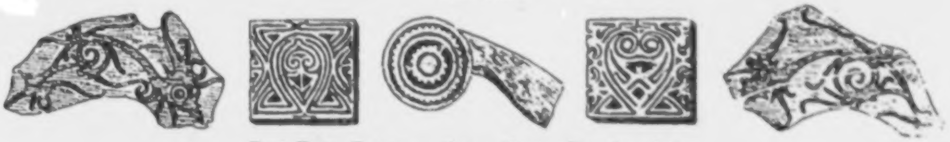
TATU BLOCK.
Used by Lelak men. ½ real size.
(Hose Coll.)



THREE TATU BLOCKS.
For Kayan women's thighs.
(Brooke Low Coll.)



KAYAN TATU BLOCK, *Kalong*.
Very light white wood, length of imprint, 6in. Baram River.
(Peek Coll.)



FIVE TATU BLOCKS. Upper Kapuas R. ½ real size.
(Prof. Molengraaff Coll., Leiden Mus.)

Carved wooden blocks used as stencils for tattooing. (after Roth)

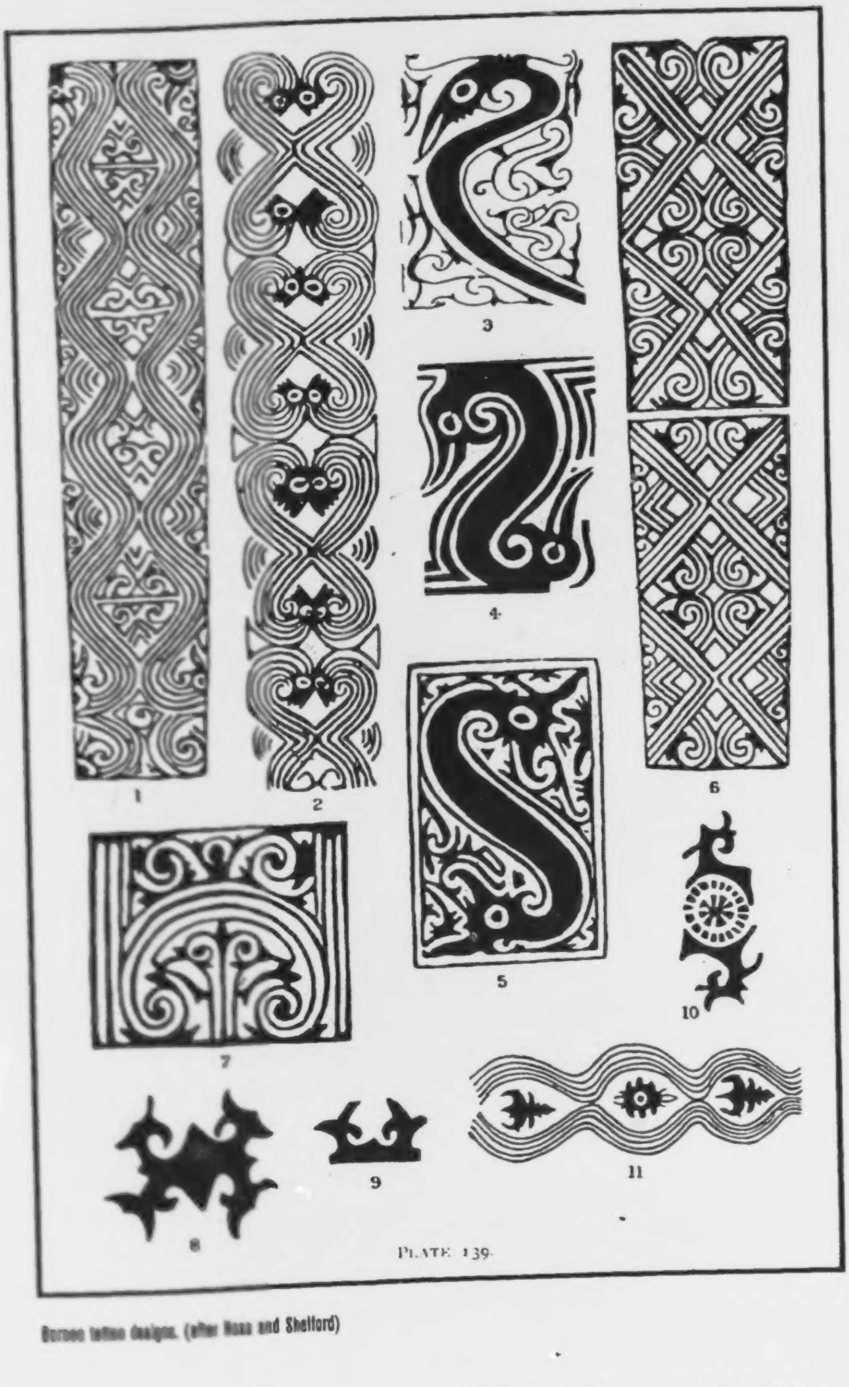

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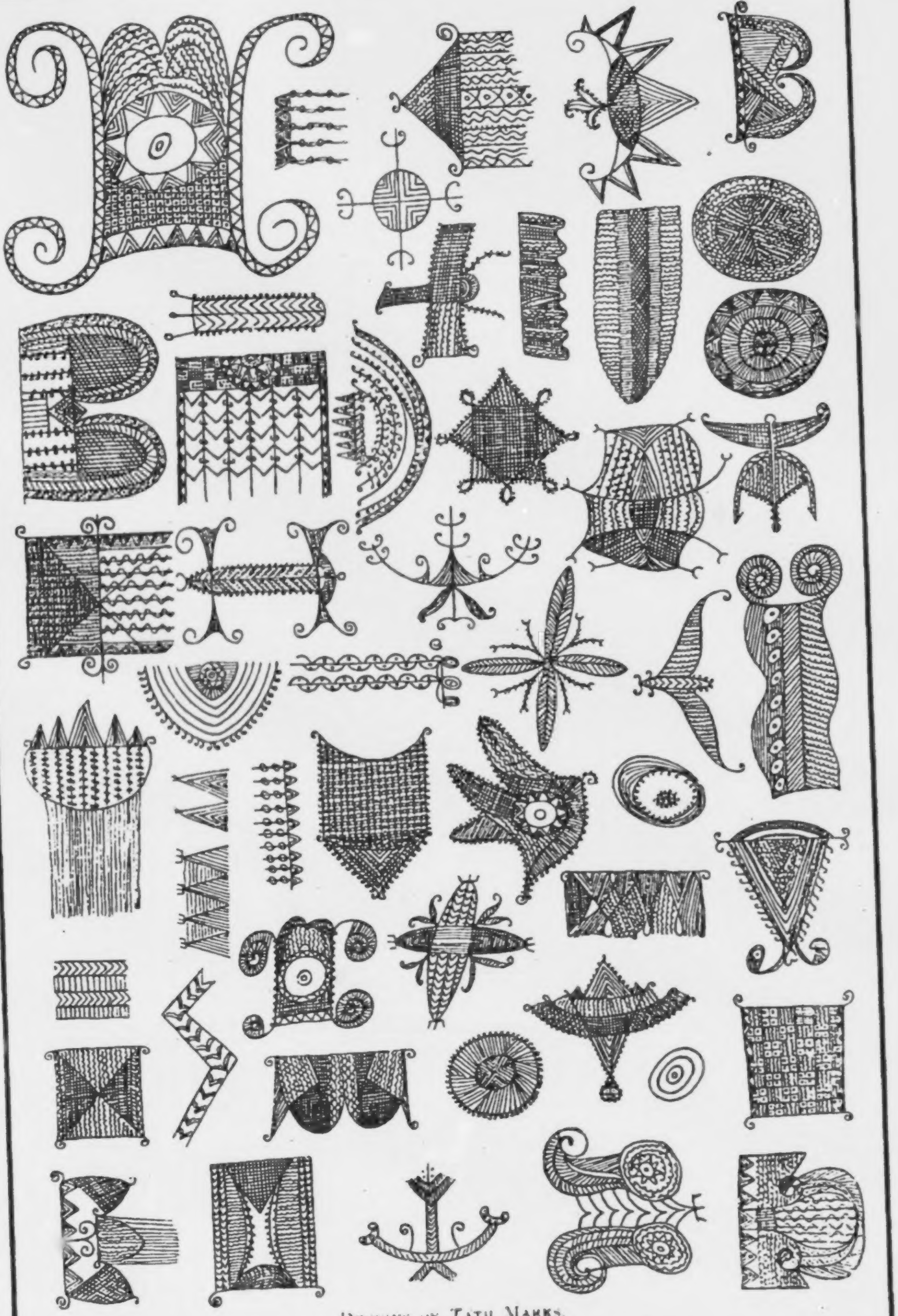
PLATE 139.

Borneo tattoo designs. (after Hose and Shelford)



DESIGNS OF TATU MARKS.

Collected by Dr. Wienecke (Military Surgeon) in Borneo.

(Leiden Mus.)

The Art of Mehndi

Mehndi is a temporary design applied on the body with henna. The henna powder is produced from the llawsonia inermis plant. The plant is found primarily in the Middle East and other areas where the climate is hot and dry. The plant is harvested, dried, and then crushed to make henna powder. Henna is also useful as a hair treatment, heat rash relief ointment, and a skin conditioner. The top leaves of the plant are best for mehndi, while the lower part of the plant is used for the other purposes. Henna paste is what is made to apply henna art designs.

Traditional henna powder appears green in color. This is deceptive, since when applied to the skin, the stain it leaves behind is usually orange-red. Today henna is available in a wide variety of colors. Sometimes the colored dyes that are added to natural henna cause allergic reactions. Pure henna rarely causes any allergic reaction or skin problems. Therefore, it is best in its purest form.

Henna designs are intricate patterns used to adorn the hands and feet of a woman for marriage ceremonies and other rituals. The process takes many hours to apply and dry. Henna color has been known to take best to the hands and feet which soak up the paste and hold the color better. How well a person's skin takes to the henna will depend on the person's individual skin properties.

The art of mehndi is a tradition that can be traced back as far as 5,000 years into the past. Mehndi is generally associated with the Indian subcontinent, but is found throughout Asia and Africa as well. It is believed that the traditional art was brought to India when the Muslim Mughals ruled the region. The intricate henna designs are commonly found throughout the Muslim world. The art is used in various rituals and ceremonies. It is still quite common to see shops in the Indian communities in Singapore and Malaysia that advertise mehndi application. Many Malay Muslim women apply mehndi to just the fingertips for wedding ceremonies. In recent years, mehndi has gained popularity in the United States as a fun and beautiful art. Many Americans enjoy mehndi because it is similar to a tattoo in appearance, yet lacks the permanence of a tattoo. Americans, however; tend to ignore the symbolism surrounding mehndi art.

A deeply colored design is generally considered a good sign for the new couple. A common belief among Hindu women is that the darker the imprint left on the bride's palms, the more her mother-in-law will love her. This belief may have been contrived to make the bride sit patiently for the paste to dry and yield a good imprint. A bride is not expected to perform any household work until her wedding mehndi has completely faded.

A bride's wedding designs usually include a hidden inscription of the groom's name on the palm. If the groom fails to find his name within the intricate patterns, it is commonly believed that the bride will be more dominant in the relationship. Sometimes the wedding night is not allowed to commence until the groom has found the name. This ritual may have evolved in order to allow the groom to touch the bride to initiate the first stages of a physical relationship.

Another folk belief regarding mehndi is that if an unmarried girl receives scrapings of mehndi leaves from a bride, she will soon find a suitable match. This belief is similar to the catching of the bridal bouquet in Western cultures.

Article taken from:
http://www.bme.freeq.com/culture/981115/whatways.html

Body Adornment Article

"In what ways, and for what reasons, do we inscribe our bodies?"

By Benjamin Smith

The concept of bodily inscription is a fundamental consideration when undertaking a study of modern culture. Most would agree that the body is the integral component of the link between our consciousness and our material existence. Since (at least for the vast majority of people) this existence takes place within our social structure and culture, the way in which that culture acts upon our bodies is of vital importance. These "inscriptions" take a variety of different forms, from the purely literal (actually inscribing the *physical surface* of the body) to the metaphorical (a notion which I will discuss later in this study). At this juncture, however, the most important concept to clarify is that a study of "body inscriptions" will necessarily encompass a wide range of cultural practices, and will imply knowledge of a variety of social constructs.

What, then, do we mean when we speak of "inscribing" the body? Speaking broadly, we are referring to what Grosz (1990; 62) calls "the metaphor of the *textualised body*": that is, we refer to the body not as if it were literally being inscribed (although in some cases this might be so) but rather as a text upon which our cultural practices exert some kind of influence in order to provide meaningful signification which will, in turn, instil the owner of the body with some form of subjectivity. Thus, when the body is inscribed, not only is the personal inscription upon that body alone important: equally important are the inscriptions placed on the bodies that surround that body within the culture, because bodily inscriptions serve their most significant purpose in placing the body within a cultural matrix.

The above is probably the primary function of any kind of bodily inscription, and, in addition, it is a function that can be read into the majority of justifications we may be presented with for a certain kind of inscription. However, equally important are the other, more obvious reasons for which human bodies are inscribed: when a person inscribes his or her body with a tattoo, on one level that inscription provides signification of the owner of that body within the cultural matrix that I have mentioned above, perhaps by denoting the wearer's inclusion in a social group or devotion to another person: equally importantly that tattoo may have been acquired for no other reason than "because it felt good", or for purely aesthetic reasons. While some might argue that these reasons also signify adherence to the "textualised body" metaphor, and perhaps with some degree of accuracy, it is important that we endeavour not to read too much into what might otherwise be regarded as fairly straightforward reasons.

As I have mentioned previously, the types of inscriptions that are placed exerted upon the cultured body encompass a wide range. The aim of this study is to attempt to fit the inscriptions into a few loose categories, in order to examine each category and comment upon its characteristics.

One of the most significant "categories" is concerned with power and the way it is exerted upon the body. Franz Kafka's short story *In the Penal Colony* is a powerful exploration of power and the inscriptions it creates upon the body. In this story, a horrible instrument of torture and punishment known as the "Harrow" uses a complex system to "tattoo" a prisoner's crime into his body as punishment. Eventually, the prisoner is able to "read" the words being inscribed into him by the Harrow, and hence gain an understanding of the nature of power and punishment. Thus Kafka uses the device of the Harrow to embody the metaphorical notion of bodily inscription as agents of power, punishment and, on another level, subjectification.

Of course, not all of the methods of the enforcement of power upon the body are as literally inscriptive as Kafka's fictional harrow. Power is exerted over the human by a vast variety of means through the separation, confinement and categorisation of the body. The shutting up of a prisoner in a cell, the categorisation of that prisoner by the issuing of a number to be worn on the clothing at all times, and the physical separation of the prison from society as a whole are all examples of the enforcement of power upon a person through inscription of the body.

So why is the body inscribed in this way through the enforcement of power upon the subject? In order to answer this question, we must undertake an exploration of the reasons for which the actual physical acts are performed. Thus, why do we confine prisoners to cells? Why are they separated from the rest of society? More popular answers would be that the prisoner is confined, objectified and separated because he or she is dangerous to the community, or because her or she has committed a wrongdoing and ought to be punished, or perhaps that they need to be "rehabilitated". It is not our task to evaluate the credibility or appropriateness of these reasons. However, what is most important to our subject matter is an analysis of the way in which these purposes fit into the metaphor of the body as text.

An extremely relevant text to this subject is Foucault's analysis of the way in which the body is subjected to power in his work *Discipline and Punish: The Birth of The Prison*. Foucault is perhaps the best known writer on the body as a subject of culture (Shilling, 1993:75). Foucault sees power as a *force*, a tangible influence that works its influence upon bodies, which are not only the targets of power, but also the very means by which power exists: "power" on its own is little more than an abstract concept; when placed within Foucault's sphere of understanding it becomes tangible and effective.

An interesting exploration of this concept is given in the chapter entitled *Docile Bodies* (Foucault, 1977:135) in which Foucault explores the movement of the soldier from the highly individualistic, heroic figure, who was ultimately seen as the product of the right gene pool (a concept which was prevalent until at least the seventeenth century), to the modern view of the soldier: a mere man or woman who, through the enforcement of power on the body and the inscription of various drills, procedures, practices and exercises, has been moulded into the obedient, disciplined soldier: ready to fight and die without question.

Just as this wielding of power against the "docile body" of the potential soldier acts as a kind of inscription by which the person is placed within a cultural matrix (that is, as the obedient member of an army), so too does power through discipline inscribe the prisoner with an equally significant subjectivity. While one might cite the justification of public safety when questioned as to the merit of maximum-security goals, all this really signifies is the way in which the prisoner has been inscribed with meaning as a dangerous character in relationship to the rest of society. Thus the prisoner gains subjectivity. Just as the bodies of prisoners are textualised in such a way that they are separated from the rest of society, so too are their bodies acted upon so as to create a sense of categorisation within the prison system itself: the inmates eat, sleep and exercise according to cell block category and number.

Of course, my intention is not to suggest that this category of bodily inscription is confined to the criminal justice system: as Foucault suggests, the workings of power upon the body are historically present throughout all of society:

"they were at work in secondary education at a very early date, later in primary schools; they slowly invested the space of the hospital; and, in a few decades, they restructured the military organisation"

(Foucault, 1977: 138)

Indeed, it is difficult to imagine a sphere of society in which power does not inscribe the human body in some way or another, whether through violent or secretive means. I have merely chosen the prison system because of its obvious merit as an easily explorable example.

While actual, literal bodily inscription is perhaps a more blatant form of body textualisation, an exploration of its characteristics is no less intricate or necessary when considering the overall concept of meaningful signification.

Physical modification of the body is a phenomenon which has been observed in all societies. While "taboo" modifications such as body piercings, heavy tattooing and scarification (the deliberate creation of patterns in scar tissue achieved by cutting or branding) have only recently gained any real foothold of respectability in current Western culture, and hence have been, until recently, and, to an extent, even now, difficult to study from an objective point of view (in that few objectively written or up-to-date texts exist), an analysis of their nature is made easier when they are viewed as the distant cousins of some of the more culturally common bodily modifications, such as ear piercings, plucked eyebrows, clothing or even unusual haircuts. Pierced ears on a woman will normally denote normality, thus inscribing the owner of that particular body with a specific meaning that will differ entirely from the signification imposed upon a man with both ears pierced within the same cultural group.

While there may be a great difference between both the reasons for and cultural phenomena denoted by plucking and piercing one's eyebrow, it is important to remember that each is merely a form of manipulating the body to fit a certain ideal, and each functions in much the same way when viewed in light of the concept of the body as text: each functions by endowing the owner of the body with meaningful signification and placing it within a cultural matrix:

"[m]any people when they see a piercing, are able to say 'ok, that's a little strange, but it's sort of like my ears, just somewhere else'"

(Shannon Larratt, BME:1995)

What I mentioned previously as "taboo" modifications have, in reality, existed within Western culture for a great many years. Only recently, however, has it been accepted as a valid facet of our culture at all, due perhaps to some extent to the increasing prevalence of facial and body piercings in popular culture. Even a brief exploration of the world of bodyart will display just how many practices it encompasses: tattooing, the piercing of almost every conceivable body part, scarification, 3-dimensional sub- and trans-dermal implants (the insertion of metal or teflon shapes under the skin via an incision so that a shape protrudes from under, and, in some case through the skin), binding of the waist through corsetry to achieve an extremely thin appearance, the stretching of earlobes and other piercings, and surgical modification, which extends from voluntary amputations of fingers or even parts of limbs to the splitting of the tongue for the reptilian look.

Traditionally, such modifications have created a fairly constant social signification: that of deviancy. In Wojcik's book *Punk and Neo-Tribalist Body Art* (1995) we see a somewhat androgynous-looking woman wearing fishnet stockings, a dress made of a plastic garbage bag, a safety pin through the cheek and a swastika painted below the left eye. Wojcik (44) states that

"[t]he types of adornment depicted in this photo...exemplify the numerous taboos and offensive themes that early punks drew upon- mutilation, fascism, bondage, explicit sexuality, and self-degradation."

Thus what we see is a very deliberate attempt by this woman to signify herself as deviant from the rest of society through the quite deliberate use of offensive bodily inscriptions.

Of course, not all permanent body modifications are motivated by a desire to shock. However, it would not be presumptuous to suggest that most function as methods of metaphorical bodily inscription. Just as power exerts its influence on the body in order to create subjectivity for the object of that power, so too does permanent modification create meaningful signification for the owner of the body in relation to the rest of society. While this signification may not be the only reason for such adornment, (aesthetic, spiritual and other reasons almost always come into play) it is difficult to overstate the appeal of the metaphor.

The metaphor of the body as text does not, however, suffice for the entire spectrum of permanent body modification. It fails to offer an adequate explanation for modifications such as some genital piercings, whose major purpose appears to be sexual pleasure. While one might argue that even "hidden" modifications such as these function as social signifiers to the extent that they are meaningful to the body's owner (and, presumably, his or her sexual partners), the appeal of such an argument is somewhat limited. The concept of the textualised body, while extremely useful as an analytical tool, may be insufficient in some cases.

The domain of bodily inscription does not, however, begin at the purely metaphorical and unintentional area of social discipline, and end at the purely literal and deliberate end of permanent bodily modification. While those two are perhaps the most prominent and wide-reaching examples of body textualisation, it is important to remember that as a cultural practice, the process of bodily inscription can be extended into almost any area of society, thus marking the owner of a particular body in any number of ways. The inscription of the body is at the same time cultural, social, disciplinary and personal: this is due to the fact that the body is the link between our consciousness and the rest of the world. More than that, our bodies are the reason for our consciousness and hence its essential focus. It is not surprising, therefore, that bodily inscriptions pervade our culture to such an extent.

Body Adornment Lesson

Arrange students in groups to brainstorm the various ways in which people in our society alter their bodies for beautification purposes.

Give students 10 minutes to brainstorm in groups of three or four. Various answers may include: liposuction, breast implants, colored contacts, acrylic nails, ear piercings, tattoos, plucking eyebrows, makeup, shaving, tanning, etc.

Quickly go around the room and have each group share five answers they have written down on their list.

Have each individual student choose one of the techniques that they have done or still do in order to enhance his/her appearance.

Have each student use the paragraph prewriting paper attached.
Have the student write a detailed descriptive paragraph of the process.

Example of a student's paragraph:

I have been plucking my eyebrows since I was thirteen years old. Each morning I check carefully in the mirror to see if any new eyebrow hairs have protruded in an unwanted place. If I find one, I take the tweezers and grab it. I quickly yank the hair out. It is essential to pull out the hair quickly to remove the hair completely down to the root. I always wince as I do this because it is quite painful. I then search for more hairs and pluck them out one by one. It is a tedious process, but nobody wants to be known around the high school as having big bushy eyebrows.

Tell students to share their paragraphs with their group members. Try to analyze the things we do to look good from a different perspective. Have a brief class discussion. Do the behaviors seem strange or obsessive? Do any of them seem pointless? Are any of the behaviors unhealthy or painful? Are certain behaviors associated with gender?
Explain to students that people alter their appearances in various ways in different cultures. Whatever it is that the culture decides is beautiful or desired, is what most of the people in that culture will strive to accomplish.

The black and white copies of the photographs included in this report should be laminated. Number the photographs with a permanent marker according to the appropriate order. Hang the copies all around the classroom in random order.

Have students number their papers 1-11 skipping about 4 lines in between each number. Students will walk around the room to analyze the photographs from various people in Malaysia with different types of body adornment. They do not need to walk to each picture in order otherwise 30 students will all be at the same picture. Explain to the students to walk to one where there are the fewest students. They must explain the type of adornment shown in each photograph next to the proper number on their papers.

When all students are finished, present each photograph in a PowerPoint presentation or by showing enlarged copies of each photograph to the class. Discuss in the correct order 1-12. Discuss with the class each of the types of adornment using the information provided below. Students should take notes during this time on the remaining lines next to each number.

#1. Kajang is used to describe the various minor ethnic groups that live in Central Sarawak. This Kajang elder displays ear-pendants carved from hornbill ivory. The objects in his upper ears are the fangs of a clouded leopard.

#2. Indians comprise approximately 7% of the population in Malaysia. It is common to see Indian women use stickers or makeup to apply the "third eye" on the forehead. A red spot or a red line in a woman's hair parting indicates she is married. Unmarried girls wear spots of any color except red. The red makeup substance is *kumkum*, reddle saffron. The third eye is found on a number of Hindu deities, particularly Shiva, the destroyer and cosmic dancer, and his wife Durga. Indian women copy this image. The third eye represents the capacity of human consciousness to see beyond the obvious. It symbolizes the capability of one to perceive beyond what is outwardly and to reach that inner source of life that is considered to be divine energy.

#3. The Kenyah are the second largest of the Orang Ulu group in East Malaysia. This photograph shows a Kenyah woman with elongated ears. Elongated ears were considered beautiful among all Orang Ulu peoples, however; this practice is dying out. It is rare to see young women with elongated ears. Many woman have chosen to have the earlobe cut and sewn. When questioned about this procedure a Kenyah woman explained, "I was tired of people asking what was wrong with my ears."

#4. The Chinese make up approximately 30% of the population in Malaysia. The photograph shows women with tiny feet from the practice of footbinding. Footbinding was once quite common, but is no longer practiced in Malaysia or in China.

#5. This photograph shows a woman's bound feet. The ideal goal of tiny feet was accomplished by breaking the toes and folding them over. The foot was then bound tightly with a cloth. This was usually done to a girl at a young age (3-5 years old). The tiny feet were a sign of beauty, yet left many women unable to walk. Footbinding was practiced in various Asian countries, including: Malaysia, Singapore, China, and Burma.

#6. This practice of applying Henna designs to the fingers of the bride most likely was adopted by the Malays from the Arabs. The Malays are Muslims and probably borrowed this cultural practice from the Arabs. It is one of the few forms of adornment practiced by Malays. Indian women also design the hands with intricate Mehendi designs. The designs are applied with Henna and last approximately 4 weeks before fading completely. For more information on these designs, read the enclosed information.

#7. The Ibans were once headhunters and are one of the most well known cultural groups of East Malaysia. The Iban men were commonly adorned with bold black tattoos applied by a best friend. Today, Iban men usually do not get these tattoos, however; it is still seen amongst the elders of the group.

#8. Dyak woman with tattoos on legs, lower arms and hands. Although this is rarely still practiced, it was once considered a mark of high importance for women to have these tattoos. The tattoos symbolize high status related to the woman's artistry in weaving.

#9. This photo is of a Chinese man with his face painted to depict the Monkey King, the mischievous hero of a folk novel that incorporates Chines fables, myths, legends, superstitions and elements of Taoism and Buddhism. This photo was taken during celebrations to mark *Chap Goh Meh*, the last day of the Chinese New Year celebration.

#10. Iban man demonstrating tattoo technique. Many tattoos tell of a man's travels. The tattoos also are considered to attract women.

#11. Indians are frequently associated with various forms of elaborate body adornment. Many Indian women outline the outer eye with a black powder mixed with water called kohl. This is not as common as it once was, but is still done for traditional ceremonies and dances.

#12. These Kelabit elders wear hornbill ivory ear pendants on their elongated ears. As mentioned earlier, ear elongation was once quite common amongst most of the Orang Ulu groups, but is not common anymore. Hornbill ivory is a difficult material to carve and very few people achieve the level of skill needed to carve intricate designs. Traditionally, only those who were able to carve hornbill ivory would wear these earrings.

Note: Pictures are included on the following pages. Pictures follow the order above.

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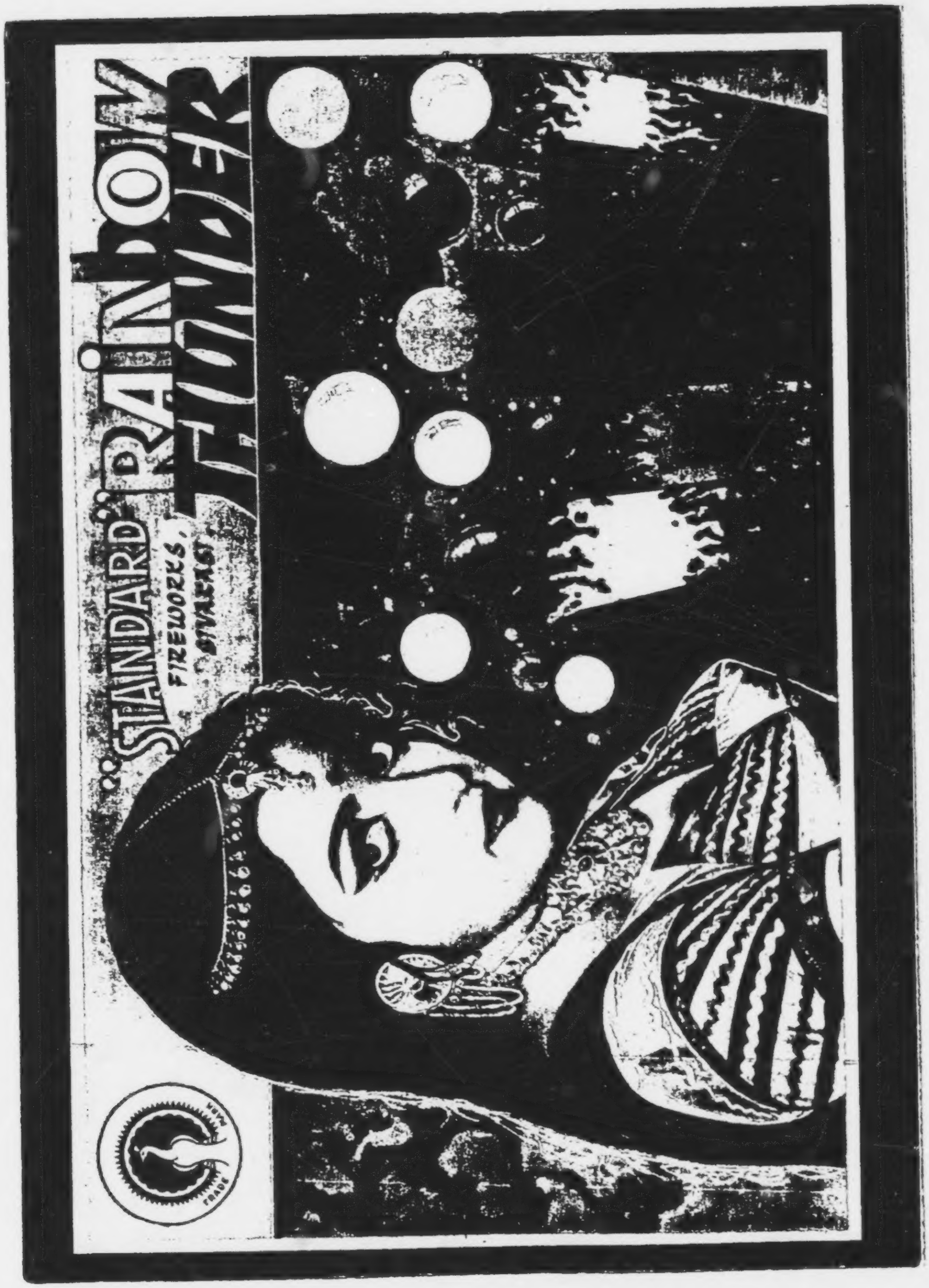
"STANDARD"
RAINBOW THUNDER
FIREWORKS, SIVAKASI
TRADE MARK

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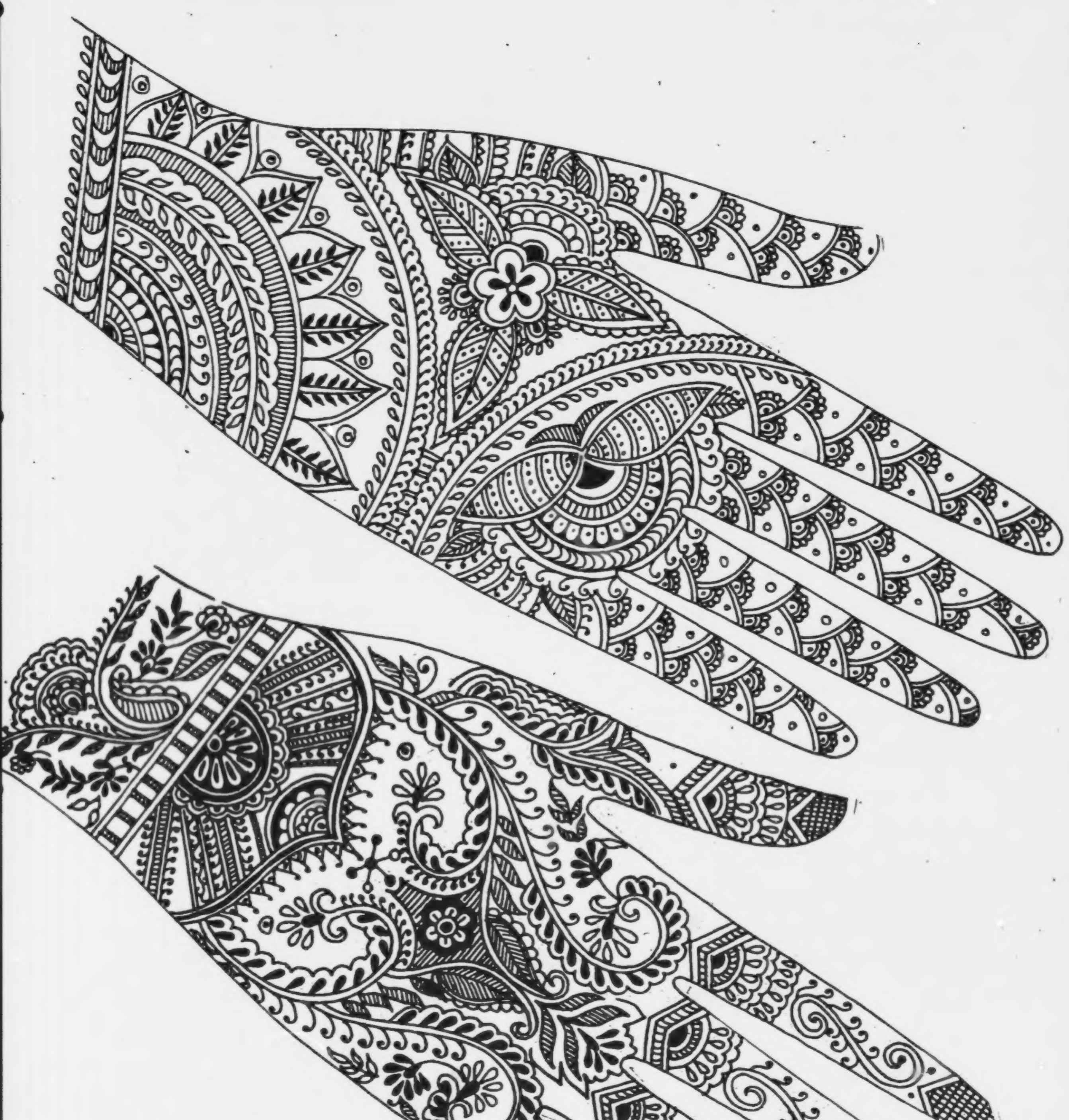

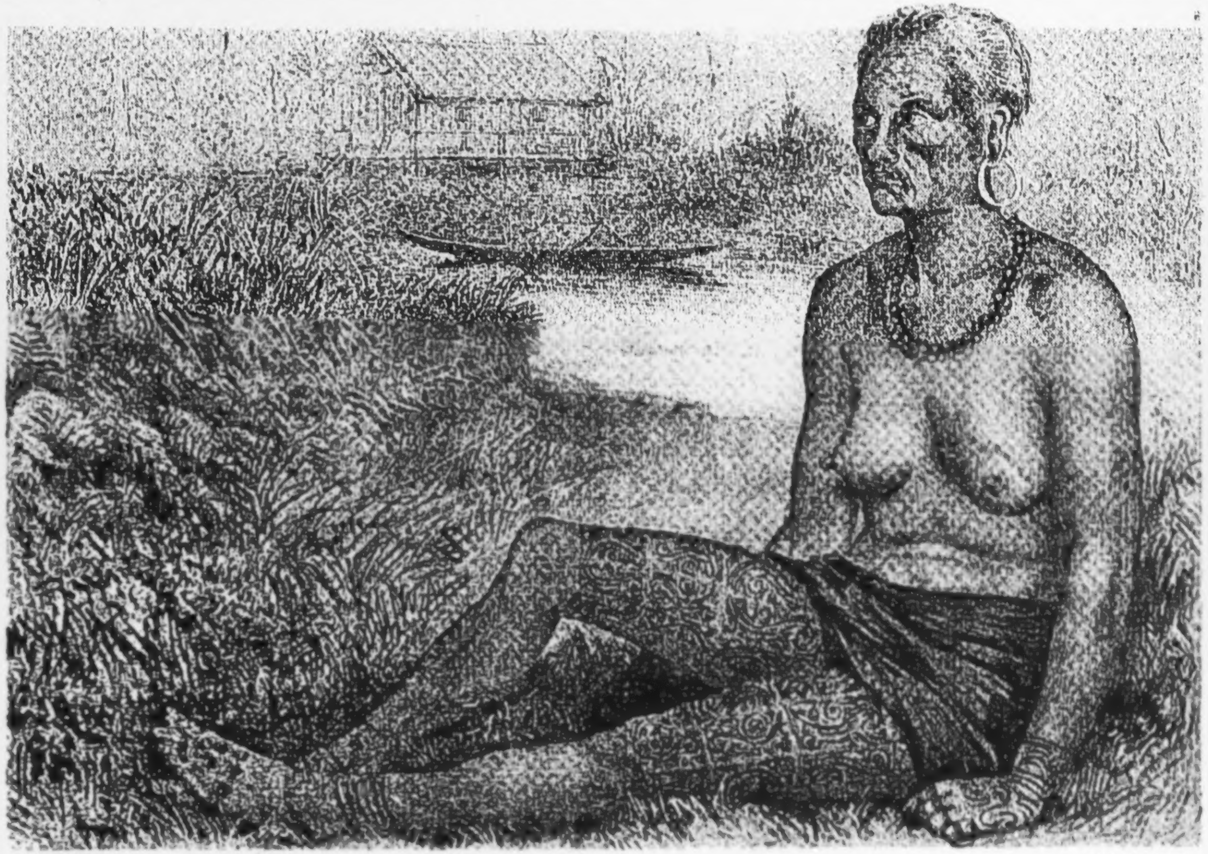

TATTOOED WOMAN OF LONG-WAI

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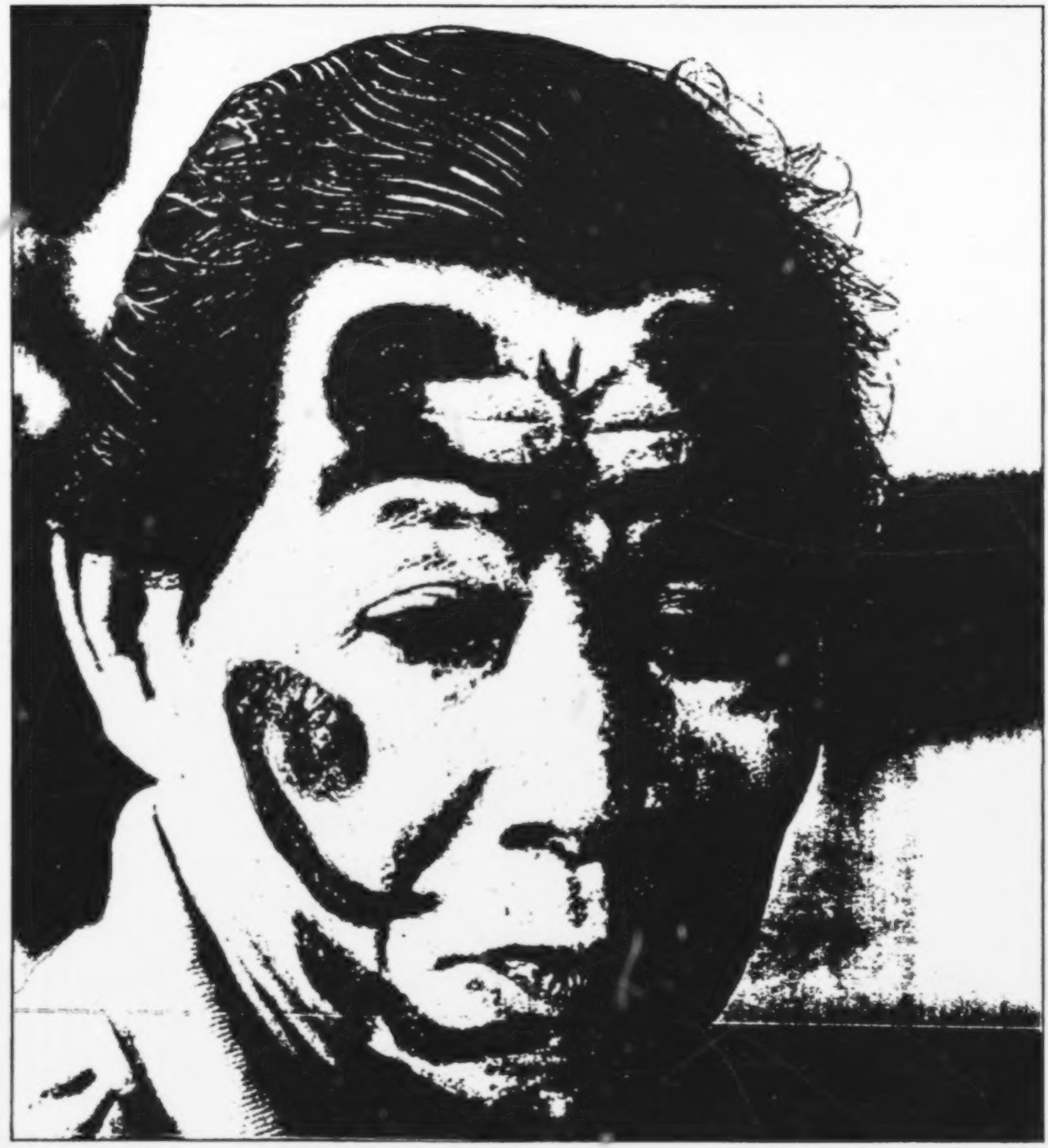

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Photos

#1. Photo from *Borneo: A Photographic Journey*, Dennis Lau, Travelcom Asia, 1999
#2. Photo from Billboards and Movie Posters, James Dolan, Research, 1999
#3. Photo from *Borneo: A Photographic Journey*, Dennis Lau, Travelcom Asia, 1999
#4. Photo from *Singapore: A Pictorial History*, Ed. Gretchen Liu, Archipelago Press, 1999
#5. Photo from *The Vanishing Tribes of Burma*, Richard Diran, Seven Dials, 1999
#6. Drawings by Areli Simpson
#7. Photo by Christine Warner
#8. Drawing from *Tattoo History*, Steve Gilbert, Juno Books, 2000
#9. Photo from *Borneo: A Photographic Journey*, Dennis Lau, Travelcom Asia, 1999
#10. Photo by Christine Warner
#11. Photo by Christine Warner
#12. Photo from *Borneo: A Photographic Journey*, Dennis Lau, Travelcom Asia, 1999

Body Adornment: A Cultural Universal

Objective: Students will apply the universal reasons for adornment from the article *Why We Mark Our Bodies* to people in their own community.

Lesson: Students will read the article *Why We Mark Our Bodies*. Discuss the five universal reasons for marking the body noted by the anthropologist's research. Students will interview ten people.

a. Age
b. Sex
c. Type of Adornment
d. Reason given by interviewee
e. Relate to the article

After interviewing ten people, analyze your findings. Write a one page final analysis summarizing your results. Be sure to relate the information you obtained to the article.

Have students find pictures in magazines and create a body adornment bulletin board or poster.

Suggested magazines: National Geographic for adornment around the world, any fashion magazines, or modern music magazines.

The Symbolic Meaning of Tattoos

Objective: Students will understand symbolism in tattoos and body adornment. Students will compare and contrast the symbolism of tattoos in the Iban culture and American culture.

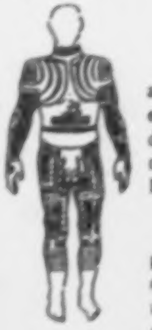
Lesson: PowerPoint presentation of Iban men with tattoos.
Students assigned to read article *Why We Mark Our Bodies* (see following page for attached article). Students watch documentary film *Signatures of the Soul.*

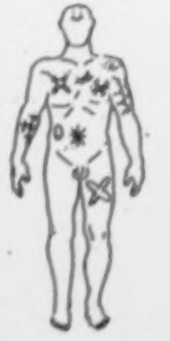
Signatures of the Soul is a film that documents the history of tattooing throughout the world. The film also focuses on the symbolic meaning of tattoos across cultures. A portion of the film acknowledges Iban contributions to the art of tattooing.

Students create tattoo designs to symbolize various aspects of their own culture or identity. Students will design tattoos on a blank sheet of paper. Each student will write a one page expository essay explaining the significance of the tattoos he/she created.

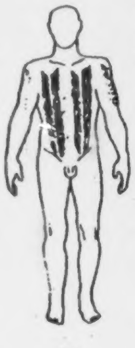
Why We Mark Our Bodies

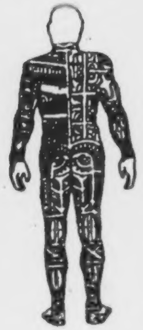
by Tadh Zal





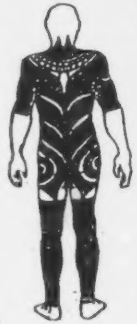
The practice of indelibly marking ourselves may be almost as old as the human race itself. However, the earliest firm evidence for tattooing that has yet been discovered consists of patterns of dots and lines on the body of a priestess of Hathor from the XIth Dynasty of ancient Egypt (circa 2200 B.C.).

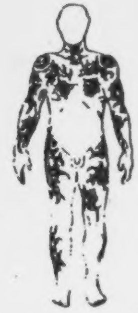




The earliest appearances of ear, nose, and lip piercing; skull modelling; and/or deliberately altered dental structures have not yet been noted in archaeological literature. In addition, the practice of scarification (typical of the dark-skinned peoples of sub-Saharan Africa, south Asia, Melanesia and Australia where tattooing was not used because the pigment would not show) has existed for so long that no reliable evidence of historical inception is currently known.

The historical record of irreversible forms of body art is incomplete since skin does not ordinarily survive in archaeological contexts (except in ancient Egypt, Pre-Columbian Peru, and parts of the Arctic, Central Asia and Indonesia where intentional or accidental mummification of human remains took place). Nevertheless, in view of the wide cultural, geographical and temporal distribution of body art practices, it would appear that such practices are, indeed, very old.

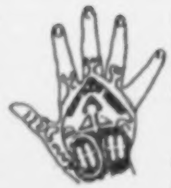


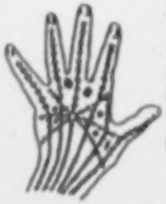


The decision to mark ourselves is based on a variety of reasons, most of which can be divided into five discrete categories. These are:

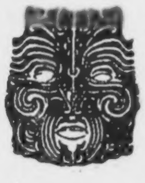
1) *Symbolization of an Interpersonal Relationship* - markings (tattoos, scarifications and/or piercings) which identify the recipient with a loved one (lover, spouse, family member); enhance a love/sexual relationship; or, which are taken on as proof of fidelity and/or commitment to a specific individual.

Yoruba women's tattoos, Tabwa, Ga'anda and Nuba scarification, various Tiv forms, and some early Edo tattoos were specific examples of an individual's willingness to endure pain in order to please a lover. In addition, practically all studies of African women's programs of body scarification have indicated the explicitly erogenous content and placement of such scarification (largely in tactile terms).

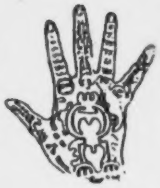




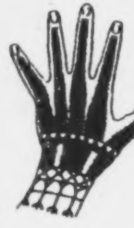
2) *Participation in a Group* - markings, often tattoos or scarifications, which identify the recipient as a member of a specific group (military, social, religious, economic) and which represent that individual's irreversible commitment to that group and to the identity and social experience that it provides.



Historically, examples of such markings have included caste marks among the tribal peoples of western India; tribal scarifications among the Yoruba and other African peoples; nubility among the Ga'anda and their neighbors of northeastern Nigeria; and, marital status among Ainu women of northern Japan.



3) *Representation of Key Interests and Activities* - markings which identify a process of personal importance to the recipient (religious beliefs, magickal initiations, occupations, hobbies, etc.). Religious associations, for example, have included the idea that one's tattoos, inalienable in this life, can be bartered to accomplish a successful transition to the afterlife.



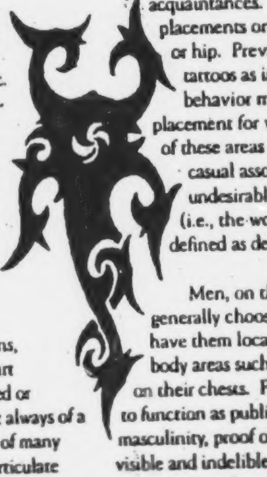
Related traditions have encompassed the idea that specific tattoo designs can protect against illness or other misfortune; ward off the evil eye (widely practiced in the Islamic world); and/or, protect against bodily harm (e.g., Hawaiian warriors wore tattoos to protect them in battle).

4) *Self-Identity* - markings which represent an aspect of the recipient's personal identity and/or an emblem of accomplishment. A tattoo may represent a picture of this aspect (astrological signs, nicknames, personal strengths/weaknesses of an influential nature), while a piercing can convey a sense of ownership over one's own body and the related pains and pleasures derived therefrom.

Self-identity and individual status (both high and low) were conveyed by markings such as a Maori moko (full face tattoo), an Inuit whaling captain's labrets (lip piercing with inserts), a Marquesan chief's full body tattoo, the pictorial tattoos of a Japanese gangster (yakuza), and/or the markings of a slave or habitual criminal in various cultures.

5) *Decorative/Aesthetic Statement* - markings which are selected by the recipient because of their perceived beauty and/or

artistic quality. Markings of this type represent the most intimate art form available to humans and have been practiced by most cultures throughout history. For example, while tattoos, scarifications and piercings represent the more historical (and current Western culture "fringe" element) examples of body art, current "mainstream" irreversible body art practices in the United States include orthodontia, hair implants, silicone breast enlargements, nose jobs, liposuction and face-lifts.



In Western culture, body art in the form of tattoos, scarifications and/or piercings is generally considered to be socially stigmatic. This is primarily due to the Judeo-Christian precept that body marking is sinful and, therefore, forbidden. This judgment comes specifically from the Bible itself, i.e., Leviticus 19:28: "You shall not make any cuttings in your flesh on account of the dead or tattoo any marks upon you."

Nevertheless, in other traditions, permanent and temporary body art practices are often seen in a sacred or magickal context, and are almost always of a social orientation. It is the view of many that an unmarked body is an inarticulate form, separated from its social/cultural identity; and, that only when the body acquires the "marks of civilization" does it begin to communicate and become an active part of the greater social experience.

Among the "fringe" elements of Western culture, the tattoo is the most popular form of body art, probably because it is the only such form that actually rewards melanin deficiency. Tattoos are as unique as the individuals who receive them. However, many interpretive differences can be observed within Western culture as to why we mark our bodies. These differences can be broken into several broad categories; two of which are differentiation by gender and by sociological/psychological considerations.

To briefly address gender differences in selected body art forms, it should be noted that women, in the majority, tend to select small, delicate tattoos as aesthetic body decorations intended for personal pleasure and/or sharing with more intimate acquaintances. They generally select placements on the breast, shoulder, or hip. Prevailing attitudes towards tattoos as indicative of deviant behavior may dictate this placement for women as the privacy of these areas assures that strangers or casual associates will not form undesirable personal judgments (i.e., the women will not be defined as deviant).

Men, on the other hand, generally choose larger designs and have them located in more visible body areas such as on their arms and/or on their chests. For men, tattoos appear to function as public assertions of masculinity, proof of a relationship, or visible and indelible statements regarding personal identification.

Sociological/psychological differences revolve around the significance to the individual of placing an irreversible mark upon their own bodies. Some see tattoos or piercings as clear statements regarding the individual's perception of cultural homogeneity as undesirable. This line of thought takes exception to the current definition of "progress" which includes an inherent condemnation of cultural diversity as regressive and advocates uniformity and standardization as "normal" and desirable societal goals.

This particular line of thought seems to be prevalent among both the upper and lower strata of society, where aristocrats, tycoons, politicians, rock musicians, primitives, criminals and members of other marginal subcultures come together in asserting their nonconformity to conventional attitudes and values.

In "Marks of Civilization: Artistic Transformation of the Human Body," Arnold Rubin, ed., 1988, Governor Jerry Brown of California is quoted as including the following remarks in his welcoming address to the Tattoo Expo on November 12, 1982:

"*In decadent phases, the tattoo became associated with the criminal - literally the outlaw - and the power of the tattoo became intertwined with the power of those who chose to live beyond the norms of society. Today, the realm of the outlaw has been redefined: The wild places which excite the most profound thinkers are conceptual.*"

The nature of the act...is...ours and ours alone.

However, tattoo, as an acceptable form of body art, has been expanding to include greater numbers of conventional middle-class clients. This may be interpreted as an expansion (to middle class society) of the previously outlined unconventional, individualistic values; and/or, as a reflection of that same middle class societal layer's attainment of better education, improved economic security and greater accessibility to a wider range of experiences related to other cultures and subcultures (through travel, literature, food, dress, adornment, etc.). No clear preponderance of evidence supports either premise; and, the most likely explanation of the increasing acceptability of various forms of body art within the middle class is a mixture of these and other factors.

While tattoo is one way of reassuring, or reinforcing, the ego under pressure, some individuals assert that for an individual to get a tattoo does not constitute, by the nature of the act alone, a revolutionary statement. Tattoos would appear to have much broader meaning than to be interpreted as solely representative of statements about a specific system.

As in all cultures, meanings and implications are more reasonably derived from the attitudes, motivations and intentions of the specific individuals receiving the markings. Any interpretations of these acts are often more dependent upon the nature, size, and placement of the design itself. In fact, for many individuals, a tattoo or other form of body marking is no more than another method of artistic expression such as music or painting.

In the final analysis, the specific reasons that we mark ourselves can only be truly known by those of us who have done so. The nature of the act, this statement, is, like our bodies, ours and ours alone.

HOSE AND SHELFORD IN BORNEO, CIRCA 1900.

The following selection is taken from "Materials for a Study of Tatu in Borneo" by Charles Hose and R. Shelford (1906)

Amongst [the Kayans] the men tattoo chiefly for ornament, and no special significance is attached to the majority of designs employed; nor is there any particular ceremonial or tattoo connected with the process of tattooing the male sex. There is no fixed time of life at which a man can be tattooed, but in most cases the practice is begun early in boyhood....

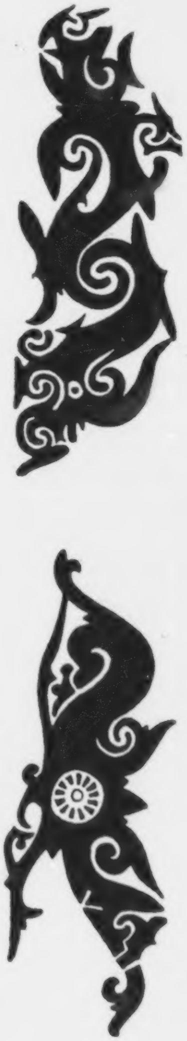
Amongst the Sarawak Kayans, if a man has taken the head of an enemy he can have the backs of his hands and fingers covered with tattoos, but if he has only had a share in the slaughter, one finger only, and that generally the thumb, can be tattooed. On the Mendalan River, the Kayan braves are tattooed on the left thumb only, not on the carpals and backs of the fingers, and the thigh pattern is also reserved for head-taking heroes.

Of the origin of tattooing the Kayans relate the following story: Long ago when the plumage of birds was dull and sober, the coucal and the argus pheasant agreed to tattoo each other; the coucal began on the pheasant first, and succeeded admirably as the plumage of the pheasant bears witness to the present day; the pheasant then tried his hand on the coucal, but being a stupid bird he was soon in difficulties, and, observing that he would fail miserably to complete the task, he took the black dye and, having smeared it all over his friend, told him to sit in a bowl of samak tan, and, when the coucal did as he was told, flew off remarking that the country was full of enemies, and, therefore, he could not stop; and that is why the coucal to this day has a black head and neck with a tan-colored body...

The design tattooed on the wrists is termed *lukut*, i.e., an antique bead much valued by the Kayans, and the significance of the designs is of some interest. When a man is ill, it is supposed that his soul has escaped from his body, and when he recovers it is supposed that his soul has returned to him; to prevent its departure on some future occasion the man will "tie it in" by fastening round his wrist a piece of string on which is threaded a *lukut* or antique bead, some magic apparently being considered to reside in the bead. However, the string can get broken and the bead lost, wherefore it seems sager to tattoo a representation of the bead on the part of the wrist which it would cover if actually worn. It is of interest to note also that the *lukut* from having been a charm to prevent the second escape of the soul has come to be regarded as a charm to ward off all disease, and the same applies to its tattooed representation...

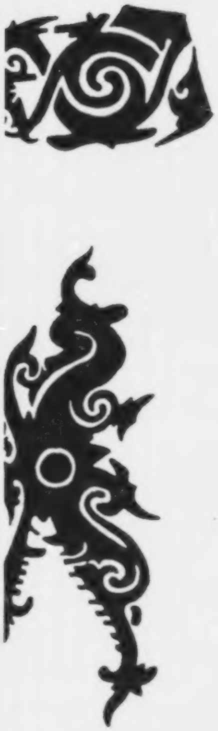
The dog design figures very prominently in Kayan art, and the fact that the dog is regarded by these people and also by the Kenyahs with a certain degree of veneration may account for its general representation. The design has been copied by a whole host of tribes, with accompanying degradation and change of name.

On the deltoid region of the shoulders and on the breasts, a rosette or star design is found. As already stated, it seems in the highest degree probable that the rosette is derived from the eye in the dog pattern, and it is consequently of some interest to find that the name now given to the rosette pattern is that of the fruit of a plant which was introduced into Borneo certainly within the last fifty or sixty years...its Kayan name is *jalaut*. We have here a good example of the gradual degradation of a design leading to a loss of its original significance and even of its name, another name, which originated probably from some fancied resemblance between pattern and object, being applied at a subsequent date...



Borneo tattoo designs.
(after Hose and Shelford)

Kayan women are tattooed in complicated serial designs over the whole forearm, the backs of the hands, over the whole of the thighs to below the knees, and on the metatarsal surfaces of the feet. The tattooing of a Kayan girl is a serious operation, not only because of the amount of pain caused, but also on account of the elaborate ceremonial attached to this form of body ornamentation. The process is a long one, lasting sometimes as much as four years, since only a small piece can be done at a sitting and several long intervals elapse between the various stages of the work. A girl when about ten years old will probably have her fingers and the upper part of her feet tattooed, and about a year later her forearms should have been completed, the thighs are partially tattooed during the next year, and in the third or fourth year from the commencement the whole operation should have been accomplished.



Borneo tattoo designs
(after Hose and Shelford)

A woman endeavors to have her tattoo finished before she becomes pregnant, as it is considered immodest to be tattooed after she has become a mother. If a woman has a severe illness after any portion of her body has been tattooed, the work is not continued for some little time; moreover…a woman cannot be tattooed during seed time nor if a dead person is lying unburied in the house, since it is *pemali* to let blood during these occasions; bad dreams, such as a dream of floods, foretelling much blood-letting, will also interrupt the work. A tattooed woman may not eat the flesh of the monitor lizard or *kavok* nor the scaly manis or *an*, and if she happens to have a husband he also is included in the taboo until the pair have a male and a female child. If they have a daughter only they may not eat the flesh of the monitor until their child has been tattooed; if they have only a son they cannot eat the monitor until they become grandparents. Should a girl have brothers, but no sisters, some of her tattoo lines must not be joined together, but if she has brothers and sisters, or sisters only, all the lines can be joined.

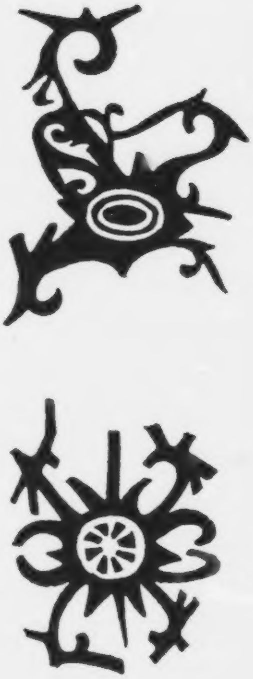
Tattooing among the Kayan women is universal; they believe the designs act as torches in the next world, and that without these to light them they would remain forever in total darkness; one woman told Dr. Nieuwenhuis that after death she would be recognized by the impregnation of her bones with the tattoo pigment; as amongst the Kayans the bones of the deceased person are placed some time after death in a grave, Dr. Nieuwenhuis's informant evidently imagined that her tattoo would obviate all risk of the confusion of her remains with another's. The operation of tattooing is performed by women, never by men, and it is always the women who are the experts on the significance and quality of tattoo designs, though the men actually carve the designs on the tattoo blocks. Nieuwenhuis states that the office of tattooer is to a certain extent hereditary and that the artists, like smiths and carvers, are under the protection of a tutelary spirit, who must be propitiated with sacrifices before each operation. As long as the children of the artists are of tender age, she is debarred from the practice of her profession. The greater the number of sacrifices offered, or in other words the greater the experience of the artist, the higher is the fee demanded. She is also debarred from eating certain food. It is supposed that if an artist disregards the prohibitions imposed upon her profession, the designs she tattoos will not appear clearly, and she herself may sicken and die. Sometimes women become tattoo artists in order to get cured of a sickness. The priestess, who in Kayan houses is a healer of the sick, as a last resort may advise her patient to place herself under the care of Apu Lagan, the tutelary spirit of tattoo artists, by actually becoming a tattoo artist.

The tools used by a tattoo artist are simple, consisting of two or three prickers and an iron striker that are kept in a wooden case. The prickers are wooden rods with a short pointed head projecting at right angles at one end; to the point of the head is attached a lump of resin in which are embedded three or four short needles, their points alone projecting from the resinous mass. The striker is merely a short iron rod, half of which is covered with a string lashing. The pigment is a mixture of soot, water, and sugar cane juice, and it is kept in a double shallow cup of wood. It is supposed that the best soot is obtained from the bottom of a metal cooking pot, but that derived from burning resin or dammar is also used. The tattoo designs are carved in high relief on blocks of wood that are smeared with the ink and then pressed on the part to be tattooed, leaving an impression of the designs. As will be seen later the designs tattooed on women are in longitudinal rows or transverse bands, and one or more zigzag lines mark the divisions between the rows or bands.

The subject who is to be tattooed lies on the floor, the artist and an assistant squatting on either side of her. The artist first dips a piece of fiber from the sugar palm into the pigment and, pressing this on the limb to be tattooed, plots out the arrangement of the rows or bands of the design. Along these straight lines the artist tattoos the rows of *ikor*, then taking a tattoo block carved with the required design, she smears it with pigment and presses it onto the limb between two rows of *ikor*. The tattooer or her assistant stretches with her feet the skin of the part to be tattooed, and, dipping a pricker into the pigment, taps its handle with the striker as she works along a line, driving the needle points into the skin. The operation is painful, and the subject can rarely restrain her cries of anguish, but the artist is always quite unmoved by such demonstrations of woe, and proceeds methodically with her task. As no antiseptic precautions are ever taken, a newly tattooed part often ulcerates, much to the detriment of the tattoo, but taking all things into consideration it is wonderful how seldom one meets with a tattoo pattern spoilt by scar tissue.

It is considered bad luck to draw the blood of a friend, and therefore, when first blood is drawn in tattooing, it is customary to give a small present to the artist. The present takes the form of four antique beads or some object worth about a dollar and is termed lasat *mata*, for it is supposed that if it were omitted the artist would go blind and some misfortune would happen to the parents and relations of the girl undergoing the operation of tattooing…

[Long Glat women] believe that after death the completely tattooed women will be allowed to bathe in the mythical river Telang Julan, and that consequently they will be able to pick up the pearls that are found in its bed; incompletely tattooed women can only stand on the river banks, whilst the untattooed will not be allowed to approach its shores at all. This belief appears to be universal amongst the Kenyah-Klemantan of the Upper Mahakam and Batang Kayan. ■



Borneo tattoo designs
(after Hose and Shelford)

Mehendi Design Art Project

Objective: Students will learn about the art of Mehndi designs in both the Malay and Indian cultures.

Lesson: Students will examine Mehndi designs. Students read about the significance of Mehendi designs.

After viewing Mehndi designs, students will create an original Mehndi design on paper using colored ink.

Sample designs are included in the previous body adornment lesson.

Creating Mehndi Designs

Objective: Students learn the process of creating a mehndi design

It is best to have a pattern or design available prior to applying the henna paste. Stencils make the task easier, but lack the detail of a hand-applied design. Creating your own henna pattern is not very difficult. Use your imagination to create a design. It doesn't require a lot of artistic skills, just creativity. Most traditional henna patterns are based on very simple shapes and lines combined to create intricate patterns and designs.

It is wise to choose one shape to be the "dominant" in a theme and expand on it from there. Most designs are very simple patterns, but extremely detailed. It is best to draw your design on paper prior to application. Henna stains very quickly. Mistakes on the skin are much more difficult to erase than those on paper.

Once you get your design on paper, you have two options. You can apply the design freehand using your drawing as a guide for comparison, or you can trace the design using a sheet of carbon paper and transfer the pattern to the skin. This can cause difficulty because the design may not fit properly.

Remember to be creative and use your imagination. Several examples of henna designs are included on the following pages.

Henna Paste Recipe

Sift out enough henna to make about 1-1 and 1/4 cups dry, sifted henna powder.

Take 2 packets of instant coffee singles (the ones that look like tea bags) and boil hard in about 1 and 1/2 cups of water until it boils down to about 3/4 of a cup of dark liquid.

Mix just enough coffee into the powder to create a thick paste. The hot liquid will make the powder ball up a little, so be sure to mix it until it is well blended and smooth.

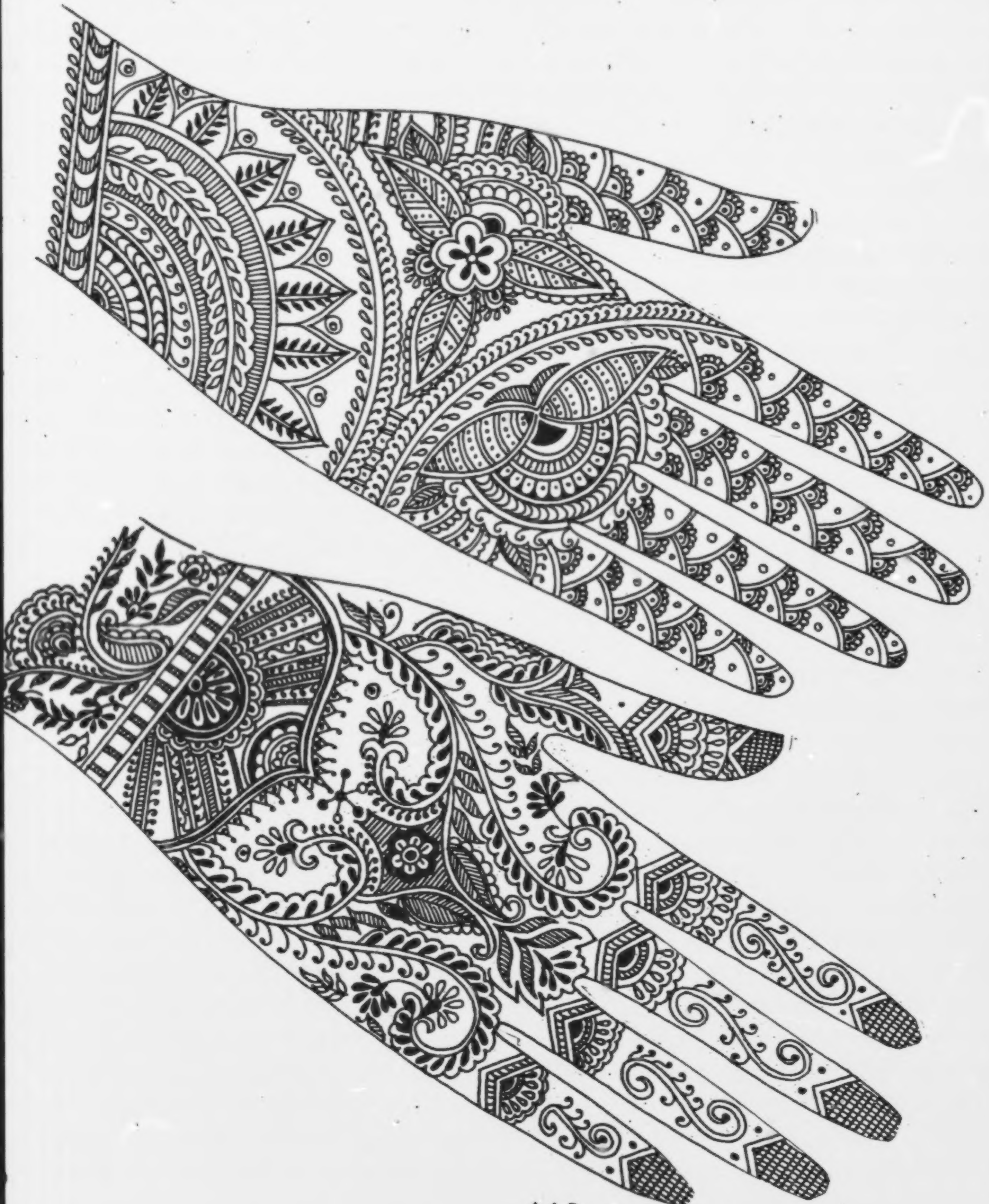
Add about 2 tablespoons lemon juice; fresh is best.

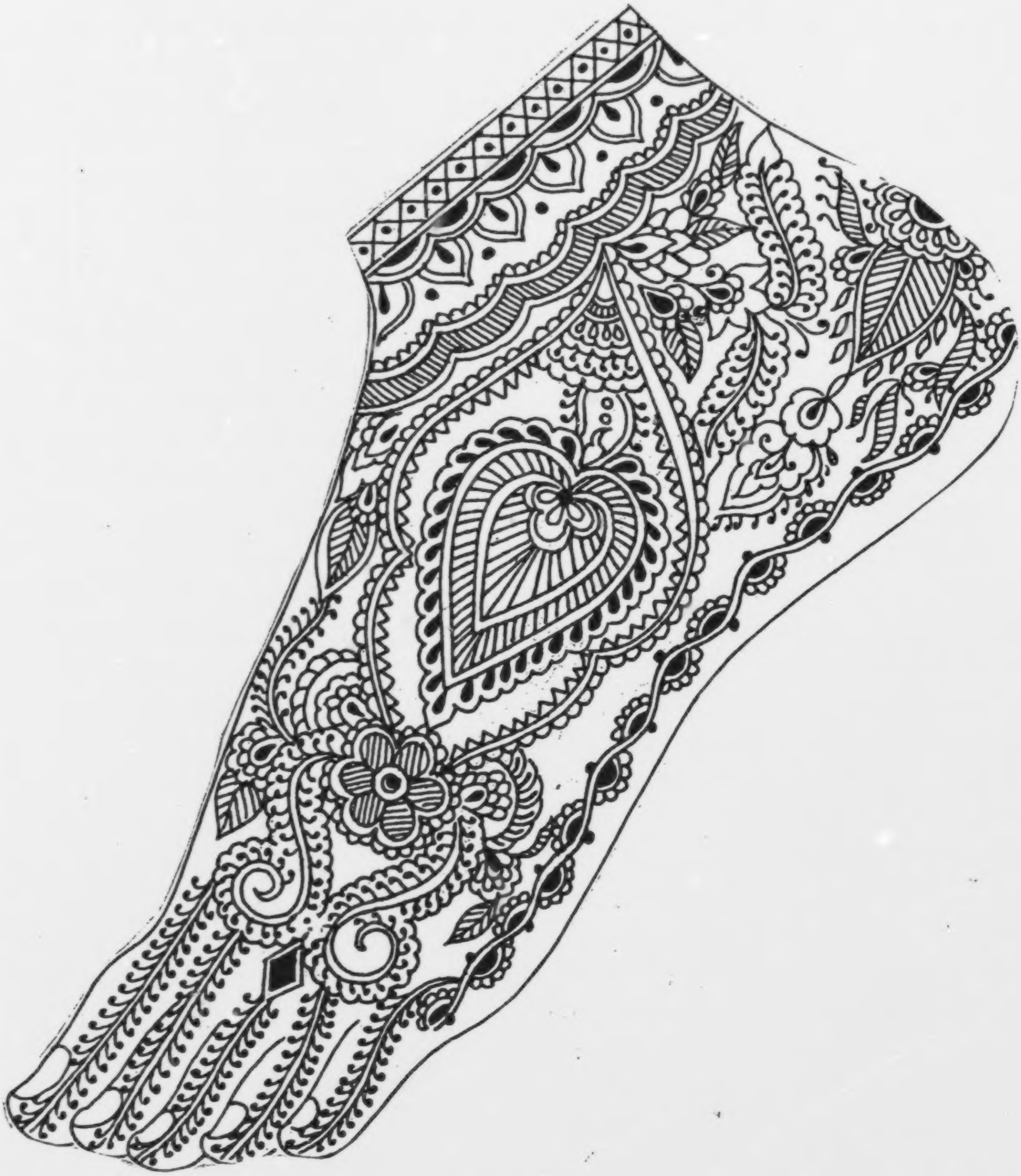
Add about 5 drops of Eucalyptus Oil.

Add about 5 drops of Clove Oil.

This should make a thin paste, but you don't want it runny. If it is too runny, add a little more sifted henna powder. If its too thick, add a little more coffee, or plain water.

Allow to settle and cool for about 2 hours.





Section III

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http://tattooabout.com/library/weekly/aa050900a.htm?iam=dpile&terms=Me
Note: Many of the photographs used in this project were taken by me while in Malaysia.

Malaysia in Our Classroom: Activities

Michael Wong

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Sojourner School
Milwaukie, Oregon

OBJECTIVE: STUDENTS WILL EXPLORE THE GEOGRAPHY OF THE COUNTRY OF MALAYSIA

Activity #1: Students will be able to locate the country of Malaysia on the world map following the given clues
€ Student will be given a copy of the world map
€ Teacher will name the continent Malaysia is part of
€ Teacher will name the countries surrounding Malaysia
€ Teacher will give the longitude and latitude of the country¹s location

Activity #2: A name is but a name
€ Discuss how the country got its name
€ Discuss the meaning of the country¹s name
€ Compare the meaning of our country¹s name

Activity #3: Size of Malaysia
€ Research the geographical size of the country
€ Compare it to other states in the U.S.

Activity #4: Types of Landforms
€ Students will view geographical pictures of Malaysia
€ Students given a blank map
€ From the pictures, students will construct a map of how they think Malaysia is formed geographically

Activity #5: States of Malaysia
€ Looking at a map of Malaysia, students will determine how many states, the capital of each state, and important cities within each state
€ Given a set of pictures, the students will try to determine which state the picture belongs with

Activity #6: Distance to Malaysia
€ Beginning from your city, explore different routes to get to Malaysia
€ Calculate the distance and the number of time zones you would cross

OBJECTIVE: STUDENTS TO EXPLORE THE LANGUAGE, BAHASA MALAYSIA

Activity #1: Simple Phrases
€ Students are introduced to the simple greetings, words, numbers, color and days of the week
€ Students will construct language flashcards English on one side, Malaysian on the other side
Greetings for:

Good Morning	Selamat pagi
Good Evening	Selamat petang
Goodbye	Selamat tinggal

Welcome	Selamat datang
How do you do?	Apa Khabar?
My name is ____.	Nama saya ____.
Thank you	Terima kasih
How much is it?	Berapakah harganya?

€ At the beginning and end of each session, students will greet and say goodbye to the teacher and other students in Bahasa Malaysia.

Words for:

Man	Lelaki
Woman	Wanita/perempuan
Boy	Budak lelaki
Girl	Budak perempuan
Left	Kiri
Right	Kanan
Open	Buka
Close	Tutup

Words for numbers:

One	Satu
Two	Dua
Three	Tiga
Four	Empat
Five	Lima
Six	Enam
Seven	Tujuh
Eight	Lapan
Nine	Sembilan
Ten	Sepuluh

Activity #2: Students will construct a months calendar with the name of the month, the days of the week, and the dates labeled in Bahasa Malaysia

Words for the Days of the Week:

Sunday	Ahad
Monday	Isnin
Tuesday	Selasa
Wednesday	Rabu
Thursday	Khamis
Friday	Jumaat
Saturday	Sabtu

Activity #3: Students will complete a balloon picture of the colors

Words for the Colors:

Merah	Red
Hijau	Green
Biru	Blue
Kuning	Yellow
Perang	Brown
Putih	White
Hitam	Black
Unga	Purple
Jingga	Orange
Merah Jambu	Pink
Kelabu	Gray

Activity #4: Students will cut out various foods for a basket and label

Word of Fruits and Vegetables:

Epal	Apple	Oren	Orange
Anggur	Grapes	Pisang	Bananas
Nanas	Pineapple		
Betik	Papaya		
Kelapa	Coconut		
Durian	Durian		
Tembikai	Watermelon		
Kentang	Potatoes		
Bawang	Onion		
Labu	Pumpkin		
Timun	Cucumber		
Lobak Merah	Carrot		

OBJECTIVE: STUDENTS WILL EXPLORE AND DISCUSS THE MAIN RELIGIONS OF MALAYSIA

Islam

Activity #1: Students will be presented with general overview of Islam

€ Read the book: Tell Me About the Prophet Muhammad
€ Read the book: Our Book of Du¹a¹ for Children
€ Students discuss the times of daily prayer, the visit to the mosque, and the pilgrimage the Mecca
€ Students color pictures of the different mosques
€ Students view the clothing worn
  songkok (black velvet cap)
  baju kurung
€ Students discuss the special holidays
  Ramadan
  Hari Raya
  Weddings

Buddhism

Activity #2: Students will be presented with general overview of Buddhism

€ Students view pictures of Chinese temples and rituals
€ Students listen to Chinese music
€ Students discuss the presenting of joss sticks, flowers, and fruits as offerings
€ Students fold their own Chinese paper money that is used as a way to send prayers and material gains to their ancestors
€ Students discuss special holidays
  Seventh Month
  Autumn Moon Festival
  Chinese New Year

Hinduism

Activity #3: Students will be presented with general overview of Hinduism

€ Students view pictures of Hindu temples and rituals
€ Teacher shares simple basic beliefs: deities, reincarnation, Vedas, adornments
€ Hindu altars at home

∈ Dietary restrictions
∈ Students discuss special holidays
  Deepavali: The Festival of Lights

Festivals of Malaysia

Islamic Festivals
Hari Raya Haji
 This festival marks the successful Conclusion of the annual Haj (pilgrimage) to Mecca.
Hari Raya Puasa
 This festival marks the end of the month of Ramadan.
Maal Hijrah
 This is the Islamic New Year.

Maulud Nabi
 This is the birthday of the Prophet Muhammad (S.A.W.). The letters S.A.W. stand for Sallalahu Alaihi Wassalam which is Arabic for "May Allah bless Him and grant Him peace".
 It is customary for all Muslims to say these words every time the Prophet's name is mentioned.

Buddhist festivals
Vesak Day
 This is the birthday of Lord Buddha.

Chinese festivals
Chinese New Year
Chap Goh Meh
 This marks the 15th day of the new moon (after Chinese New Year).
Ching Ming Festival
 Otherwise known as the festival of the Tomb.
 On this day, graves are visited, cleaned, and offerings are made.
Hungry Ghosts Festival
 It is believed that this day marks the release of the hungry spirits of the other world (in search of food).
Mooncake Festival
 This began as a celebration to mark a successful rebellion against the Mongol rulers. Mooncakes were used to convey secret messages and the lanterns (which are part of this festival) were used to pass signals.

Hindu festivals
Deepavali
 Otherwise known as the Festival of Lights.
Thaipusam
 This is a celebration connected with penance and atonement.
Ponggol
 This is essentially a harvest festival.

Sikh festivals
Birthday of Guru Nanak, the religious founder of Sikhism (22 December)

Sikh New Year (13 April)

Christian festivals
Christmas (25 December)
Easter (April)

Customs and Etiquette of Malaysia

Activity #1: Entering a Home
€ When entering a Malay home, it is polite to take off your shoes before entering
€ The reason is when we perform our prayers we usually do it in the living room
€ If we wear our shoes inside, the shoes would soil the living room floor, making it unsuitable for prayer

Activity #2: Greeting someone with a handshake
€ Usually age takes precedence over almost everything else
€ A younger Malay person would very likely make the first move to shake hands with an older Malay¹s person¹s hand
€ The Malay handshake is a simple palm-to-palm touch
€ Sometimes only the fingertips brush against each other
€ Bring the hand (one or both) back to the heart or the lower part of the face - the nose and mouth. This signifies that your greeting has been accepted with sincerity.

Activity #3: Do¹s and Don't s
€ Under no circumstances should you touch the head of a Malay
The head (from the bottom of the neck up) is considered sacred
€ When entertaining, men and women are separated
€ Women sit with their two legs tucked neatly against their seated body (on either side is fine) with the feet facing away from people (as much as possible). If you can manage, tuck your feet under the hem of your dress.
€ Should you wish to point at anything, you would use your thumb and not your forefinger. Make a soft fist and place your thumb directly above this fisted hand. Only then do you point.

Activity #4: Eating- traditionally Malays and Indians use their fingers
€ Meals are always eaten with your right hand. Being left-handed is no excuse.
€ Always remember to wash your hands first.

Activity #5: Eating with Chopsticks
€ The bottom chopstick always remains stationary and the top chopstick makes all the different maneuvers
€ Chopsticks should never be crossed
€ Should never be stuck vertically into the rice bowl or any other food

Games of Malaysia

Game #1:TELAGA BURUK (The Old Well)

This is a popular game played by the children in the olden days in the states of Kelantan and Terrengganu. It is played by two players, each using two markers of the same color.

The aim is to block the movement of your opponent^{1}s marker so that your opponent has to jump into the ^{3}Old Well^2 (Telaga Buruk) and loses the game.

TO PLAY:
€ Decide who starts the game. Each player during their turn moves a marker to the unoccupied points.
€ Restrictions: No marker is allowed to jump over your own or opponent^{1}s marker.
€ Score: The player who blocks their opponent^{1}s move, wins!

Game #2: WARI

Wari is an ancient form of the game Mancala which is found in many cultures of the world. This version comes from Egypt and is played in many African and Middle Eastern countries.

1. Players choose a side on the game board and put four playing pieces in each of their six cups.

2. Play will move counterclockwise. The first player begins by taking all the pieces from any cup on his/her side and placing one piece in each of the next four cups. Players alternate this step.

3. During a turn, if the last piece of a move is placed in an opponent's cup that has two or three pieces in it, the player captures all of the pieces in the cup. He/she also wins the pieces in adjacent cups which contain two or three pieces. Captured pieces are removed from play.

4. If a cup contains twelve or more pieces, the player must place them in different cups without filling the cup that they originally came from.

5. If a player's cups are all empty, and his/her opponent cannot fill them then the player wins all the pieces left on the board. To win the game be the first to empty all of your cups and capture the most pieces.

Game #3 MAIN SELAMAT

This version of a very ancient game is believed to have originated in Turkey and later became popular in Ancient Greece and Rome. Today many versions of this game are still played world wide. It can be played by two or more players. The objective is to be the first to complete a sequence of play in each step.
€ Step 1: (Play with single hand)
a) Gather all the five stones in one hand and then spread them on the floor or table
b) Select one of the stones and then toss it into the air. While the stone is in the air, pick up one of the stones on the floor before catching the falling one

c) Repeat the toss, pick and catch one at a time until all three stones are caught

€ Step 2: All sequences are the same as Step 1 except that two stones are picked at each toss

€ Step 3: All sequences are the same as Step 1 except that one stone is picked at the first toss and the remaining three stones at the second toss

€ Step 4: All sequences are the same as Step 1 except that all four stones are picked at one toss.

€ Step 5: (Played with both hands)
a) Put three stones in one hand and two stones in the other hand.
b) From the hand with three stones, toss one into the air. While the stone is in the air, place all the four stones from both hands onto the floor before catching the falling stone in the air.
c) Toss again and try to pick up all the four stones on the floor with each hand picking two before catching the falling stone in the air.

Step 6: (Played with both hands) The play is the same as Step 5 except that one hand picks one stone and the other picks three stones before catching the falling one in the air.

Step 7: (Played with both hands)
a) Gather all the five stones in one hand and then spread them on the floor or table.
b) Form a cave near the stones with the thumb and for finger of the other hand.
c) Select one of the stones from the floor and then toss it up in the air. While the stone is in the air, push one of the stones into the cave before catching the falling stone in the air. Continue to toss, push, and catch until all the four stones are pushed into the cave.
d) When all the four stones are pushed into the cave, toss again but this time pick up all the four stones from the floor with the same tossing hand before catching the falling stone in the air.

Game #4: ONE TWO SOM
This is an ancient game, also called ^{3}Hic Haec, Hoc^{2} and by many other names, which is still played all over the world.

Two players face each other with their hands behind their heads, so as to hide the symbols formed. Both chat, ^{3}one two som^{2} and bring forward their symbols to show who wins. The symbols are: a) out-stretched fingers brought close together representing a glass, b) out-stretched palm representing water, c) clenched fist representing stone.

The winning symbols are: a) The glass contains the water, b) the water drowns the stone, c) the stone breaks the glass.

Game #5: Spinning Tops
This is a toy that is played with throughout the world. Tops come in all shapes and sizes.
a) Wind cord around the top of the spinning top counterclockwise
b) Wrap end of chord around middle finger
c) Throw top out, quickly pulling back string

d) See how long the top will spin

Literature of Malaysia

Activity #1: Folktales of Malaysia
€ Teacher will read several Malaysian folktales from A Tale a Day: a collection of Malaysian folktales
€ Students will discuss the moral of the stories
€ Student will create their own folktale using the characters and settings of Malaysia

Activity #2: Malaysian Readers
€ Children will have an opportunity to read several selections of children stories
  Princess Santubong and Princess Sejinjang
  Bawang Merah and Bawang Putih
  Tails and Tails
  Young Readers Series
€ Make comparisons to stories from the U.S.

Activity #3: Chinese Readers
€ Children will read the Chinese story, Through the Eyes of the Ants in English
€ Children will observe the same story written with chinese characters
€ Children will read the story using the Mandarin pronunciation

Activity #4: Chinese Stories on tape
€ Children will listen to a chinese story being read in Mandarin on tape
€ Teacher will then read story in English
€ Students will then compare what they thought the story was about in Mandarin to their understanding of the story in English

Activity #5: Experience Journal of Malaysia
€ Students make a travel journal
€ Students record impressions and feelings regarding the activities they have experienced about Malaysia

Arts and Crafts of Malaysia

Activity #1: Simulated Batik using Jacquard Silk Color Kit
€ Students draw picture on to piece of silk
€ Staple silk material to wooden frame
€ Outline picture with Gutta resist (similar to using hot wax)
€ Paint fabric using paint on dyes
€ Fix dyes using Permanent Dyeset Concentrate
€ Mount silk material on matboard for display

Activity #2: Woven Thread Bracelet from Sarawak

€ Students design thread pattern
€ Wind colored thread around thin piece of plastic tubbing
€ Overlap threads when color changes
€ Tuck ends under woven thread at both ends
€ String semi-heavy chord through tubbing and tie knot at both ends
€ Tie ends together around wrist

Activity #3: Chinese Painting

€ Students will practice simple brush strokes to create image (bamboo, bird, flower)
€ Use chinese calligraphy brushes of various sizes
€ Use Chinese ink (black and red)
€ View Chinese watercolor book
€ Visit local chinese calligrapher/ artist

Activity #4: Clay Pots

€ Students make clay pots
€ Discuss Malaysian designs on Sarawak pot samples
€ Use tools to cut Malaysian designs
€ Glaze and fire pots

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People of the Cedar and People of the Hornbill: A Cross Cultural Comparison of Northwest Coastal Natives of Washington State, USA, and the Ibans of Sarawak, Malaysia

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People of the Cedar and

People of the Hornbill

A Cross Cultural Comparison of Northwest Coastal Natives of Washington (State),U.S.A. and the Ibans of Sarawak,Malaysia

Joan Younkin
Fulbright-Hays Summer Abroad 2001
Malaysia and Singapore:
Where Asian Cultures Meet

TEACHER BACKGROUND
CONCEPT POSITION PAPER

Diversity and Commonality

Diversity is a major concept in social studies education. To understand humanity and our world it is necessary to study the commonality of peoples and cultures, as well as their diversity. There are similarities and differences among individuals, groups, and institutions found throughout the world.

Diversity accentuates differences and commonality accentuates similarities, both perspectives help students appreciate, respect and understand both their own and other cultures. Under the theme of "Space and Place" students will learn the skills of geography as they study how peoples from the Pacific Northwest Coast to the Rain Forest of Sarawak interact with their environment to meet their needs and perpetuate their culture. Students will see how cultures have changed over time as a result of interaction with other cultures.

Students will explore the commonalties and differences found in cultural universals such as family, arts, language, social organization, economic organization, and education. Hopefully students will search for knowledge to provide depth to the understanding of their own and other cultures. A major goal in social studies education is to help students develop the knowledge and skills to make informed decisions as citizens in a pluralistic, democratic society. This can only be accomplished if students understand that diversity is determined by cultural and environmental factors. Diversity arrives at commonality when we discuss cultural universals, but it is how those universals are addressed that leads again to diversity.[1]

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[1] Younkin, Joan et. Al. Federal Way School District Social Studies Committee 1994.

PEOPLE OF THE HORNBILL AND PEOPLE OF THE CEDAR

Subject: Social Studies

Grade level: 4th - 6th

Goal: The goal is to help students compare and contrast two cultural groups and to enrich their sense of the role they play as world citizens.

Objective 1: students will compare and contrast the People of the Cedar and the People of the Hornbill.

Objective 2: Students will be able to identify one similarity and at least one difference in the following categories: celebrations, daily activities, values, and beliefs .

Students will keep a reflection journal through out the project. Students will include in their journals feelings, information learned and prior knowledge.

They will write these journals as if they were cultural anthropologists.

Guiding Questions

Theme 1: Space / Place

1. Where are Malaysia and Washington State?
2. What are the geographic determinants of rain forests?
3. How might living on major water system impact the development of a culture?

Theme II: Communities/Groups

1. What is a community?
2. What causes a community to form? How does the environment impact this?
3. What are some of the common necessities people share in a community (food, shelter, clothing)?

4. What are common beliefs and valves within a community (including the roles of members and decision making procedures)?
5. How is the culture expressed?
6. What impact does the community have on the environment?

Theme 3: Cultural Traditions

1. What is a tradition?
2. How are traditions transmitted?
3. What traditions occur across cultures?

Theme 1: SPACE/ PLACE

Important Vocabulary:

Rain forest: a forest that grows constantly under wet conditions.

Tropical rain forest: a forest that grows under constantly wet conditions between the Tropic of Capricorn and the Tropic of Cancer.

Prior knowledge: basic map and globe skills. A review might be needed of the following concepts: longitude, latitude, equator, prime meridian, and international date line.

Activity 1: Students will locate world rain forests and place them on a map. Students will discover some common characteristics of rain forests doing web searches using sites like www.kidsclick.com where various search engines are available to them.

Activity 2: Students will locate Sarawak and Washington State on a world map.

Activity 3: Students will locate the tribal groups from Sarawak and the Pacific Northwest Coast of Washington State on respective state maps.

Discussion will take place about the importance of the geographic determinates of each group. Students will draw maps in their journals on the route they would travel to each of the above named areas, labeling the location of the identified groups.

Discuss how climate, vegetation and animals determine the lifestyles of community within a region. What is a rain forest?

Activity 4: Students will write in their reflection journals on how these environments and climates affects the type of clothing people might wear and the types of recreational activities they can engage in, through out the seasons. In Washington, discuss how living on the Puget South and being near the Pacific Ocean enhances our livelihood and possible modes of travel.

Teacher note: you might want to present the two cultures simultaneously depending on your student's prior knowledge.

THEME II COMMUNITY:

Characteristics of a Community

To introduce the concept of community, read aloud Swimmy by Leo Lionni. Discuss how Swimmy needed to be a member of a school (community) of fish to live and survive.

Discuss the various communities students are involved in, for example: school, church, and the larger Federal Way community. You might want to invite a member of your local Chamber of Commerce to speak on the ethnic diversity and resources of your local community.

Discuss the definition of a community. A simplistic definition would be a community is the place where people live, work, and play. Communities depend upon the environment around them to provide the resources and materials to meet their basis needs of food, shelter, and clothing . In addition livelihoods are dependent on these same resources. An examples from our state include is its dependency on forest products and fishing.

Discuss the importance of artifacts in understanding a culture.

Vocabulary words:

artifacts: objects made by a people.

culture: the customs and traditions of a people or a group of people living at a particular time in history who believe the same things and share a common way of life.

cultural anthropologist: someone who studies the culture of a people, usually from the past using things that people left behind. In the present they may study the art, literature, and customs of a specific group.

tradition: the handing down of customs and beliefs from one generation to another.

custom: a practice or way of doing things from a specific group .

cultural boxes: a selection of various cultural items that represent artifacts from a specific group.

Note: These items will be used to develop an interest in the two groups. Students need to be taught museum rules on how to handle the artifacts . The importance of using two hands when holding objects and the fact that these objects are unique and one of a kind.

Activity 1: Read Chopsticks for My Noodle Soup: Eliza's Life in Malaysia by Susan E. Goodman

Discuss what it would be like to live in a foreign culture. Draw upon those students who have immigrated to the U.S. and their personal experiences. Bring students attention to the fact that even how you point may have significance. In Malaysia, it is considered rude to point with your finger. As a newcomer to a culture we have to be thoughtful and observant. It is also important to stress trying to understand why people develop customs. Students will write impressions of Eliza's experiences.

Theme III: Cultural Traditions

Cultural Boxes: People of the Cedar
Items from the Burke Box and my own personal collection

*Dance apron
* Model of a longhouse
* part of cedar bark mat
* Adze
* Bend wood box
*Halibut hook
*Soapberry spoon
* Starred items can be ordered from The Burke Museum of Natural

History And Culture I -206- 685 -5591 www.burkemuseum.org
Various photos and posters of Coastal Indians. Students can also visit the following web site for historical visual images : www. content.lib.Washington.edu/aipn/index.html

Native American- Pacific Coastal Items from my collection
Totem - various small model totems

Model (canoe)
Bent wood boxes
Silver brackets - depicting totem motifs, depicting Clam Story and Raven Steals the Sun
Carved items including masks, totems and bowls.
Canoe paddle depicting beaver carved by myself
(when this item is displayed I will talk about traditional Native Americans carving techniques and show my carving tools).
Baskets used for decorative, storage, and gathering purposes
Model of a cedar bark outfit

During this time I will present my own personal reflections of spending time on the Makah Reservation as a child. And my experiences as an adult living and teaching on two reservations (Colville Reservation and Fort Belnap Reservation). I will share my perspectives on naming ceremonies, potlatches, powwows and challenges that face Native people today.

Theme III: Traditions

Teacher Background - People of the Cedar
Vocabulary

clan : a group of families with one common ancestor
crest : an image of an animal adopted by a family or clan used to decorate a totem etc
ritual : a ceremonial way of doing some thing
shaman : A man or woman who believe they have a close relationship with the spirit world
tribe : a large group of related families

Native American Resources:

Button Blanket by Nan Mcnutt

Videos : The Raven and the Crow narrated by Helma Swan Wars

Keepers of the Animals : Native American Stories and Wild life Activities by Michael Caduto

Keepers of Earth by Michael Caduto

Clam Shell Boy by Terri Cohen

Tribal Tattoo Design collected and researched by Maarten Hesselt van Dinter

Raven : a Trickster Tale from the Pacific Northwest by Gerald McDermott

The People of the cedar consist of the following tribes: Tlingit, Tsmshian, Haida, Bella Coola, Kwakiutal, Nootka, and Coastal Salish. These tribes live along the Washington coast and their territory extends along the coast into Alaska.

The tribes named above traditional lives centered around the Pacific Ocean, the rain forest, and most importantly the cedar tree. The geographical determinants of the Pacific Ocean and the Cascade Mountains form natural barriers along with a high rainfall that provides a lush environment of green growth in the form of trees, shrubs, berries and an abundance of cedar trees. These natural resources provided much of what they needed to construct homes, baskets, everyday utensils, and materials for canoes, and even their clothing. The ocean and waterways provide the bases for food and transportation.

Longhouses

Due to the wet climate coastal natives needed to construct permanent dwellings. These shelters were called longhouses. Due to the importance of the sea, longhouses faced the water. Longhouses consist of one large communal room built of cedar with four corner posts using large tree trunks set into the ground. The walls were constructed of cedar planks. The roof of the longhouse was comprised of cedar bark planks that were anchored in place with rocks. The walls also use cedar planks and were lashed together so occasionally they could be transported to frame a summer fishing camp. The front of the longhouse includes a small opening to ward off the elements and form a natural barrier to invasion. A frontal post or totem was placed at the entrance. This totems depicted various animals and birds important in that clans cultural heritage.

Totems could be constructed to depict a family's history. A totem was a great source of honor for a family. Some families were willing to sacrifice all their goods to possess one. After a tree was felled the carving started at top and worked downward. Painting was done with animal hide brushes and traditional colors of black, red, blue, and white paint were applied. These colors were made from bark, copper, berries, and shells mixed with salmon eggs.

A small opening in the roof existed to vent smoke. These large structures required a team effort. The interior was comprised of individual quarters. Those people of lower rank were placed near the door. Areas were divided by woven cedar or rush mats. The front of these segments were left open. This allowed many families, possibly forty to sixty to co-exist in this space, each retained it's own individual family apartment. Cooking, weaving, and clothes were produced within the family. Cooking was done in the central area where children also played.

Fishing

The ocean also provided for a diverse diet of clams, herring, and halibut and other shellfish along with seaweed and fish eggs. The oil obtained from seals, whales, and candlefish along with being a sources of nutrition, the oil provided a preservative for berries (huckleberries, cranberries, and sala berries). These summer berries were then formed into cakes and use for winter storage or could be taken on journeys or used for a lunch.

The rivers provided the highway of transported along with an abundance of salmon. A large supply of salmon was caught during the spawning season . The coastal people believed that salmon possess a spirit similar to humans and dwelled in longhouses in the sea. Each year during the spawning period these salmon people transformed themselves into fish and returned to the rivers. As the salmon were harvested the first caught fish was honored in a special ceremony and served to all members and the bones were distributed back into the sea to ensure further bounty.

Preservation became a problem, which the native people solved by smoking the fish or preserving them by sun drying. Food was then stored for winter usually in bent wood boxes.

Bent wood boxes consist of one large cedar plank with grooves cut that would later form the corners. The wood is steamed until the wood can be shaped into a box. The bottom of the box was then grooved and put in place.

The cedar tree also provide the materials for canoes and large whaling boats. Material for clothing came from the interior or soft bark of the cedar. Since trees consisted of spirits important to native people, they stripped small section of the bark while retaining the life of the tree. The removed soft inner bark is rolled and then soaked in cold water and later hot water to make it pliable so it can be beaten and woven into cedar bark capes and skirts. These garments were amazingly waterproof. Beautiful rain hats were designed and woven with motifs depicting animals and birds. Shoes that would be functional in a wet environment didn't seem to be an easily solved problem, so they went barefooted. Nets were made by the women of young willow and the inner bark of cedar and nettle.

Body adornment consisted of tattoos displaying crest designs. Women sometimes wore small carved piece called labret that they placed through their bottom lip.

Activity :1 Create tattoo patterns with a crest or use a favorite

animal design. Explain how its spirit is important to you.

Festivals

The potlatch holds great significance for coastal people. Guests invited by a chief could include up to five hundred people. The Potlatch commemorates important cultural events from the marriage of high ranked members, to a naming ceremony, or to the raising of a new totem. The community or family needed many months and sometimes years to prepare for members of the invite tribes. Preparations of gifts, food, and even the repairing or carving of new masks would occur.

The chief used these ceremonies to receive respect and to pass on the traditional concept that wealth was to be displayed by honoring the guests with gifts. Gifts could include canoes, furs, blankets, and even slaves. In some groups giving away material wealth was considered a honorable act. Ranked position was past down from generation to generation. The chief descended from ancestors either real or mythical.

Guests were seated in accordance to their rank and gifts were distributed based on wealth. Announcements were made honoring their skill in hunting and fishing ,along with the territories they used. These announcements help to establish position and transmitted history. Songs and dance also transferred family legends and history. All of these traditions were a form of displaying wealth, because the right to where you fished, gathered berries, along with your ownership of songs, dances, and crests were considered riches. In order to save face the recipients needed to later hold a potlatch and give more valuable gifts.

With an abundance of food and the long winter nights the families gather around the fires, feed by the smoke from the evening meal. The smoke create an ambience of mystery that became the back drop for wonderful stories. This was the time to explain the mysteries of life. Tales became the

classrooms media for both history and science to be past on.

Raven is an important character in many legends. Raven is often shown as a trickster that enjoys outwitting trusting animals that he sets out to assist.

Beliefs

Coastal people believed that each person had a soul that is transformed into a ghost upon death. Spirit healers called shaman are revered since they hold the power to drive out ghosts or recapture lost souls. They also have healing power and used many medicinal potions derived from plants. These skills gave them important social status. The dead are buried in the branches of the cedar tree and high ranking members might be afforded a burial house in the tree and a totem designed in their honor with their image on top. Totems were thought to be linked to the spirit world and possessed souls of supernatural importance.

They belief that each person had a common guardian spirit. There were two types of spirits: those who gave wealth and rank and those possessed by the shaman. These guardians were gained during spirit quests.

Art

Northwest Coastal carvings have very distinctive and distinguishable shapes and forms. The ovoid and U are the basis for patterns in painting on wood or carved forms. The animals represented in totems have clear-cut forms, for example bear always has a short snot, large teeth, a protruding tongue and large claws. These attributes are found on masks, speaker poles, totems and other objects Thus one can read a totem, like a story and understand some important icons of a clan or tribe.

Totem artist also carved masks for storytelling. Power came from wearing the mask. The spirits descended for dance, song, and prayers. Dancing was done for happy occasions, like a successful hunt.

Activity 1: Students will create personal totems reflecting things important in their family life.

Government

In many tribes the role of the chief was inherited or obtained by great deeds or wealth or influence. The chief is the custodian of tribal rights.

He was often the oldest member of the group. And he was considerate to be the direct descendant of the family ancestral line. A chief could call a powwow. A powwow is a gathering for a feast, dance, or a public meeting. It could also mean a council, where problems and difficulties were straightened out. Elders were respected and listened to. A speaker mask was passed from one member of the group to the next to allow for that person to express his/her opinion.

Malaysia

Present a overview of Malaysia so students can understand the national influence that the Sarawak people exist under.

Cultural Boxes

General Malaysians

Items from Chinese, Malay, and Indian cultures that I have collected while visiting those countries.

Iban artifacts and other items from indigenous Sarawak groups.

Silver Jewelry belts, earrings, necklaces, pins, etc.

Dance and woven hats

Beaded baby carrier

Beaded baskets

Carving of hornbills and wooden bowl of crocodile

Tattoo box with accessories

Miniature bark vests

Iban dance outfit - female

    headdress - sugu tinggi
    belt - rawai
    beaded necklace
    shawl
    anklets
    bracelets,

Ikats

Shield

Activity 1: Students will list impressions of Malaysian national culture and compare it to the American national culture. Have students visit www.sarawaktoursism.com to read about the various ethnic groups in Sarawak (Chinese and Malay). After they have read about the customs and festivals have them write summaries in their journals. Have them discuss in groups what ethnic festivals they have experienced. Compare and contrast these to one American festivals to ones they have read about.

SARAWAKIAN WORDS AND PHRASES

anak biak: Iban term for the people of a longhouse under one leader or headman.

batang: a large river.

dampa: a subsidiary longhouse occupied by families engaged in the cultivation of *padi*.

hornbill: a true rain forest bird. They live in hardwood trees. These large black and white birds have a third beak like structure above their bill that looks like a horn.

guy: a ritual or festival.

ngajat : Iban ceremonial dance (welcome dance).

Penghulu: headman, title given to Dayak tribal chiefs appointed by the Government.

prau : canoe.

pua kumbu: an ikat fabric.

rumah panjai : a longhouse.

tanggl: the entry ladder to a longhouse consisting usually of a notched log of hardwood sometimes with a handrail.

tuai rumah: Iban for the longhouse headman

tuak: rice wine - sometimes referred to as rice beer

Resources

A Short Walk through Sarawak . Culture Village Revealed by Mike Reed and Wayne Tarman.

Video : Sarawak Culture Village : the Living Museum Of Sarawak Tales from the Baram River retold by Guat Eng

Teacher Background - Iban

People of the Hornbill
Key concepts to be reinforced about both groups

Both groups had a harmonious understanding of their environment. Traditions and customs sprang up from this balance with nature. Maintaining culture and identity in a multicultural society is difficult for both groups of indigenous people today.

Both countries are located on the Pacific Rim.

Each society developed along water systems.

Their communities are located in rain forests.

Sarawak is one of the 11 Malaysian states and is located on the northwest corner of Borneo.

Borneo is the third largest island in the world. Due to Sarawak's location on the island of Borneo and its national flavor is more like Indonesia than mainland Malaysia. Sarawak is considered the land of the hornbill. Unlike the Pacific Rain Forest area Sarawak has a consistent temperature year around of twenty-seven (27) degrees Celsius.

The Iban are the largest ethnic group (29.6 %) of Bumiputeras (sons of the soil) in Sarawak. The people of Sarawak derive their livelihood from the jungle or rain forest. " The jungle, personified by a big tree, is seen as a spirit, a presence, a friend, or an enemy depending on how man approaches it. Special prayers and offerings are given to placate evil spirits." [2]

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[2] Munan, Heidi: Sarawak Crafts: Methods and Motifs. Singapore: Oxford Press, 1989.

Sarawak's indigenous people include: Bidayuh, Iban. Malanau, Kayan. Kelabit, Orang Ulu, Penan, and Punan.

The focus of this section will be on one group, the Iban.

Current traditions from past customs. Traditions can unify and possibly define a community.

Have students view the Video Sarawak Cultural Village.

Students will write three facts they learned about the following groups that live in Sarawak: Malay, Chinese and one tribal group.

Distribute the book A Short Walk Through Sarawak: The Cultural Village Revealed by Mike Reed and Wayne Tarman. Students can also go on line to www.visitsarawak.com/scvor. Encourage them to e-mail questions through out their lessons to kbscv@hotmail.com

Activity 1: Discuss the importance of oral traditions in transmitting and preserving traditions. Talk about personal family stories. Have students interview a family member.

Activity2: Hand out copies of Sarawak Stories retold by Heidi Munan. Divide the students up by the number of tales . Students will read and report back to the group a retelling. Each group will write a group reflection.

Activity 3: Refer back to or have students reread Raven: A Trickier Tale from the Pacific Northwest by Gerald McDermott or stories from Keepers of the Animals. Compare and contrast stories to Sarawak Stories using a matrix or a venn diagram.

In this section I will share my own journal entries from my stay at the Rumah Murat (Murat) Longhouse on the Skrang River and my experience with Tuai Bansi (Chief Bansi).Also I will include my observations of the Skrang School.

Longhouses

The belief that balance is essential to life forms part of the core of Iban life. The importance of safety in numbers against warring tribes, pooling of resources and the need for survival may have formed the basis for communal living.

Among all indigenous Sarawak people the longhouse is a linear arrangement of individual "bilek" or apartments under one common roof with a public porch (tanji). The bilek forms individual space for family cooking, sleeping, and storage of goods. The dapur or kitchen is located here. A loft (sadau) above allows women to weave their spiritual textiles in private.

Traditional longhouses are constructed of timber tied with creeper fiber and have a thatcher roof. Construction of a longhouse has many spiritual observances, a tree to be felled would have a blowpipe place as its base with food offerings laid on special ikat textiles.

Iban carvings are placed at the top of the stairs as welcome figures for the weary traveler and to repel evil spirits. A notched staircase leads up to the longhouse and a threatening figure is placed at the top to drive away evil spirits. The staircase could be removed to block entry. The porch entrance is always placed by the Iban in a eastern or western position. Stilts raise the longhouse above the ground. The longhouse is placed parallel to the river in a north-south direction on which the Iban depend for their transportation, fishing, and water supply.

Longhouses are open democratic groups and people can freely join a new group. Three generations of people may live in a bilek. Each bilek towns its heirlooms and ritual property. The community is formed around a core group, which descends from the founder. You don't ask how many people reside here, but rather how many doors.

The verandah forms a common passage way like a village street. Group activities occur here, like a night market for guests. Communal gatherings take place in front of the chief's house, which is in the center.

When visiting a longhouse always ask permission before entry. The only time visitors are refused is when there has been a death. Ibans love visitors because it means their house is wanted . Remove your shoes and your knife at the entry because longhouses represent spiritual safety.

Masks are sometimes worn to greet newcomers to the longhouse, this allows the chief or greeter to hide his identity until the guests are identified and business is established.

Niti Rumah is the procession along the veranda where you meet all family members and will shake hands with each person. You will receive the tuak or rice wine at each door. You may refuse this offering with respect by touching your hand to the glass and then touching your lips. Refusal is usually done for health or religious reasons. The headman will offer you a drink and ask your purpose. Gifts of salt and tobacco were historical offerings. Today sugar, flour, and candy for the children might be included. These will be disturbed later by the chief to the members.

Make sure you are respectful of manners and customs. Observe the following rules of etiquette : ask permission to enter someone's bilek. Keep your feet tucked back when seated. Ask to take photos. Never touch a baby's head. Food is served in the bilek and placed on a serving mats on the floor. Serve yourself, but don't leave food, this is bad manners.

Questions are expected and will be answered graciously.

Privacy is important in any close community. Request to use someone's paddle, this is a very personal item. This concept of privacy is so critical that when someone is ill and because you should not enter a private sleeping net without permission, the community needs to decide collectively before they can open the net and violate this right.

FISHING AND AGRICULTURE

Fishing and agriculture form the basis for Iban livelihood. They believe that the land is borrowed for a time. They practice hill rice farming using shifting cultivation along with crop rotation. The forest is burned, planted and then left fallow for a few years. They also gather wild vegetables and collect tubers.

Rice plays an important role in the everyday livelihood and spiritual nature of the tribe. Rice is planted in the soot blacken soil and inter planted with maize. Rice baskets are made specifically for the padi seed. They are worn on the waist so no seed is lost. Offerings to the spirits usually include cooked or puffed rice. Special prayers and offerings are given to placate evil spirits and insures that sickness, pests and poor harvest are driven out.

The river forms the basis of the community and the people claim their heritage from it. They see themselves as members of their river and are "we" of the Skrang, Leinnaak, Batang Ali, or Rejang River.

With the closeness of the South China Sea, the Ibans constructed long boats that were up to 36 feet in length and weighed 12- 15 tons. Long boats at one time could carry 40 to 50 men and sometimes were used as warring boats. Smaller cigar shaped boats called perahu are used for river transportation. Competitive racing is a form of recreation.

Fish and shellfish are abundant. Iban fish traps or bubu are found on the river bends. Older men repair these during the day on the longhouse porches.

These traps look amazing similar to the traps use by the Pacific Northwest Coastal people.

Tuba fishing is like a festival or picnic held on boats as large numbers of fish are killed. The tuban poison is extracted from plants. Not to be overcome by greediness the first fish killed is offered to the god of wastefulness.

The Iban are also excellent hunters and use blow pipes to stun and bring down their prey. Traditionally the Ibans carved seated figures called "buat " which are placed on long poles and set above pig traps to entice wild pigs inside .

FESTIVALS

When a headman from a different longhouse arrives he is honored with a miring. A special dish is prepared made from a mixture of hard boiled eggs, rice, and other foods. This piring is mixed in a special way using the right hand. Prayers are said as a live chicken is circled around the guest. The blood of the chicken will then be placed on the visitor's head.

The Gawai or Kenyalang is an important event. The entire group begins preparations that can take up to an entire year. The Keyalang or hornbill effigy is used in ceremonies honoring special achievements. Visitors are served chicken cooked in bamboo (manok pansuh ruas) and rice wine.

Ceremonial dances called ngajat are preformed. The hornbill is carved from greenwood. The carvings are done by older men who have a lot of life experiences and can handle the danger of dealing with the spirits. Painting is done a couple of days before the ceremony to bring it to life. It is then carried in a procession and displayed and a woven pua kumbu (blanket, which is dyed deep red,) adorns it. The pua kumbu protects individuals from harm and is handed down.

The hornbill effigy is paraded along the porch, money is folded into flags and placed on the image giving homage to this spirit which later "flies" to an enemy camp to weaken the warriors. The carving is raised up and left facing the enemy. It's spirit can attack a village and destroy it's livelihood and homes. A stylized war dance is preformed. The women tie hornbill feathers to their fingers and move in a slow and graceful manner.

Beliefs

Iban beliefs focus on the harmony and good in the present. The headman administers adat or laws and customs. The manang or shaman is responsible for the dispelling of evil spirits. The eleman bang or storyteller recites ritual for festivals. One person can hold more than one role.

Traditional beliefs are of an animistic nature with a rich spiritual world and sometimes blended with Buddhist and Hindu beliefs. Gods are good and beneficial to man. All life has a spiritual and physical nature. Man's spirit is separated in dreams and death. The spirit of the dead dwells in the neither world before becoming mist and then returning to be part of the sacred rice. When Gawani Antu or festival for the souls or the dead is preformed, women place ikats or folded pua with sacred rice with the deceased.

According to legend there was no original medicine men. When the wife of an important ruler fell ill, the family elected their brother to become her healer. Thus the role of Manangs originated and men or women may perform this function. Manangs each have important spirits as their patrons. This guardian might be a turtle, fish, eagle, or hornbill. One of the important manang rituals is called bebunuh buyu in which the evil spirit causing an illness is killed.

Manangs, unlike many medicine or spirit healers have little or no knowledge of the medicinal properties of plants and herbs. Manangs take on their roles from visions given in dreams. To be called by the spirits and disregard this message would cause madness or death.

Important deities of the Iban are forged in dreams. Lesser gods can metamorphose into animals. The Iban have three varieties of creator stories." One being that mankind was produced from a tree called kumpang, the sap which is like blood; another that friable earth is the origin, and yet another that the birds Iri and Ara were creators.

Iri and Ara are two creating spirits that hover over the water. These two spirits swooped down to the water and carry back a substance the size of fowls eggs. Ara formed the heavens and Iri create the earth. Upon looking back they discovered that the earth extended beyond the heavens. To right this injustice, they wanted to pull the earth below the skies, causing the earth to ripple, thus creating rivers, mountains and other land forms. Plants and trees spontaneously spring up from the trees. They saw that no one inhabited the land and created man from trees from which lood red sap flowed another ending was they used clay to shape humans."[3]

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[3] Sea Dyaks and Other Races of Sarawak (Contributions to the Sarawak Gazette between 1888 and 1930). Kuala Lumpur. 1992.

ART

Discuss with students the difference in art in culture. Art is often made as part of clothing, jewelry, or items for specific purpose. In many cultures, art is a part of daily activities. We make art for pleasure as well as purposeful events or artifacts. The importance of functionality is stressed in every day items even thought they might be highly decorated.

Carving which is done by Iban men and reflects a functional nature based on a spiritual tradition. Offerings are made to trees as the wood is selected. Masks are used in harvest, fertility, soul catching, and death ceremonies. They have a white base and black is used to emphasizes the features. Red always denotes the demonic. Carvings are done on utensils, handles of ladles, and spoons along with stoppers for bottles.

Iban textiles (ikats) are extremely rich in both their designs and symbolism. Motifs and designs are associated with the spirit world. Women bring these cloths as part of their dowry. Woven on back strap looms, no complete animal form can be woven into a design until a woman has dreamed that form. Weaving with spirits may only occur after a soul searching trance induced by the spirit leader. At that point, the human or spirit forms appear in a weaver's cloth and they have obtain "master weaver level."

The jungle provides rich materials for weaving baskets, hats, and mats. Rotan (rattan) which is from the palm family is cut in sections. The striped pieces can be woven into durable mats like those used on the veranda. Other wild reeds or grass called pandan are used to make decorative baskets. Motifs include geometric patterns of plants and animals depicted in representational design rather than true likeness. Religious baskets would have omen birds on them. Women also weave sleeping mats, rice baskets, backpacks (selebit) hats, trays, and fish traps. When there is a shortage of cloth the women weave bark cloth.

Iban men can be tattooed on their arms, legs, chest, or even their throat as symbols of bravery. Women may have designs on their throat, arms or fingers showing their ability to perform house work. Tattoo designs are carved on blocks of wood which are then smeared with ink and then stamped on the body. Needles are used to impregnate the skin with a mixture of sugar, soot, and water. To reduce swelling rice powder is laid over the pattern.

Activity 1: have students draw a fabric design based on a dream depicting an animal .Using fabric crayons they can then place the patterns on old sheets dyed with tea . Students will be shown various ikats from Indonesia and Sarawak.

Activity 2: Have students create geometric animal designs to be placed on paper baskets, using designs from Sarawak Crafts by Heidi Munan.

Government

Communal living is the basis for their democratic lifestyle. The Ibans are a classless society. However, status can be obtained by acts of bravery for the males and exceptional weaving skills for the women. In the past the leader was chosen for his warring skills. If a son takes over his father's position, he still must have the votes of the community. The leader must model positive behavior and interact daily with the community on the porch to know the needs of the people. The tuai rumah's wife must also set a virtuous example in her words and deeds.

Communities are bound by traditions and how consequences are dispensed when rules are broken. Codes of conduct are dictated by adat (customs and tradition). Group meetings are conducted where all members are free to speak. The leader sums up all the information and opinions. Divorce is settled in an easy manner. The family tells the chief of their decision and then the man moves out. The children stay with their mother.

When a dispute occurs, like a stolen object and no discussion or evidence solves the problem, the chief intervenes and mediates the matter. If there is no agreement then a basket is left outside the victim's door and the item taken needs to be returned in three days. The missing object usually returns because of the strong sense of community.

Serious cases are sent to a district court (Pengulu) which decides cases for many longhouses.

Beliefs and Values

Brainstorm with students what they value most in their lives.

Activity 1: have them write a letter to a further generation describing at least one physical thing they like and why or a significant custom their family shares.

Activity 2: Read a traditional story like Aso the Dog. Explain how many cultures develop legends that seek to explain the creation of the world. These stories often describe how animals got their features. The concept of an animal that is a trickster is also a prevalent scenario. Help the students recognize that many stories teach a moral. Or they might want to extend a hero's adventure.

Activity 3: Students will create their own legends. The characters can be endowed with some human characteristic and must present a moral or lesson. Illustrations will also be placed in their journals.

Culminating Activities: could include creating cultural murals, travel brochures, posters or performing The Jungle by Heidi Munan.

Students could visit www.ran.org/kids_action to learn about current rain forest issues. List the pros and cons of traditional cultures being exposed to modern influences including education, land issues, environmental issues, and resources.

Possible further research

I see my project as the beginning of my understanding of the Iban people and hope to continue my research. This framework was purposely created so that others could extend and change it to fit their purpose. You might compare various Native American groups and their traditional way of life to the Iban or other indigenous Sarawak Tribes.

Please feel free to e-mail me with questions or comments at jyounkin@ fwsd.wednet.edu or write me at 3523 S.W. 112 th. St. Seattle, Washington U.S.A., 98146.

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